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The CHRISTIAN CENTURY

Published Weekly

Shall the Church Become an Accessory to Murder?

An Editorial

The Sorry Story of Palestine

An Editorial

Make the Veterans at Home!

By W. Edgar Gregory

The Church and the Cultus

By Clarence Seidenspinner

Black Africa Seethes

By Herrick B. Young

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In This Issue

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Calendar of Coming Events

Nov. 18-Dec. 2. National United Church Canvass.
Nov. 21-Dec. 25. Worldwide Bible Reading.
Nov. 28. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Mordecai Ezekiel, speaker.
Nov. 29-Dec. 1. Annual Rural Life Conference, Historic Peace Churches, Wilmington, Ohio.
Nov. 30. Hannukkah.
Nov. 30. St. Andrew the Apostle.
Dec. 2. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Dec. 2. Chicago Sunday Evening Club; Richard C. Raines, speaker.
Dec. 2. First Sunday in Advent.
Dec. 3. Conference on Evangelism, Philadelphia Federation of Churches.
Dec. 3. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Horace M. Kallen, speaker.
Dec. 3. Philadelphia F. O. R. Forum; Bernard Clausen, speaker.
Dec. 4, 5. Advisory Council, American Bible Society, New York.
Dec. 7. Conference on Evangelism, Wichita, Kan.
Dec. 7. National Planning Conference, Washington, D. C.
Dec. 9. Chicago Sunday Evening Club; William H. Hudnut, speaker.
Dec. 9. Ford Hall Forum, Boston; Bishop G. Bromley Oxnam and Rabbi Joshua Loth Liebman, speakers.
Dec. 9. St. Louis Sunday Evening Club; Kurt Singer, speaker.
Dec. 9. Universal Bible Sunday.
Dec. 14. Fast of Tebet.
Dec. 16. Chicago Sunday Evening Club; Arthur L. Kinsolving, speaker.
Dec. 16. Ford Hall Forum, Boston; Herbert Gezork, speaker.
Dec. 17, 18. Federal Council Department of Race Relations, New York.
Dec. 19. Tenth Anniversary, Chicago Round Table of Christians and Jews, Hotel Continental, Chicago; Arthur Compton, speaker.
Dec. 21. St. Thomas the Apostle.
Dec. 23. Chicago Sunday Evening Club; Samuel Harkness, speaker.
Dec. 23. Ford Hall Forum, Boston; Harry Ward, speaker.
Dec. 24. Christmas Eve Vigils, Bethlehem, Pa.
Dec. 25. Christmas Day.
Dec. 26. St. Stephen.
Dec. 27. St. John the Evangelist.
Dec. 28. Holy Innocents.
Dec. 28-Jan. 1. National Methodist Student Conference, Urbana, Ill.
Dec. 29-Jan. 3. Youth Congress of Applied Religion, New York.
Dec. 31. Student Recognition Day.
Jan. 6. Epiphany.
Jan. 6. St. Louis Sunday Evening Club; Walter Judd, speaker.
Jan. 6-13. Universal Week of Prayer.
Jan. 7-8. National Commission on University Work, Cleveland.
Jan. 9. Council of Church Boards of Education, Cleveland.
Jan. 11. Institute on Purchasing Power and Full Employment, Roosevelt College, Chicago; Harland M. Allen, speaker.
Jan. 15. Executive Committee, Federal Council of Churches, New York.
Jan. 27-29. "Youth Marches," Christian Endeavor campaign, Portland, Me.
Jan. 27-Feb. 3. Youth Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

MEMBERS of twenty-five denominations, and large numbers of American Christians whose denominational affiliations were not designated, made it possible for the Church Committee on Overseas Relief and Reconstruction to send 160,000 Christmas packages to Europe and Asia. It is too late for other Christians to participate in this particular form of distribution. But it is not too late for other Christians to make this a true Christmas by sharing their plenty with the unfortunate of the war-scourged lands. Millions of American Christian homes, we are confident, would be eager to have a share in this expression of brotherhood if they only knew how to go about it. They have not yet learned that all they need to do, after collecting the appropriate materials, is to send them to the warehouses of the C.C.O.R.R. at New Windsor, Maryland (if for Europe) and Modesto, California (if for Asia). The gifts most needed are clothes, shoes and bedding, as well as money to purchase additional items, such as soap, needles, thread, combs and the like. Money for this purpose can be sent to the World Council Service, 297 Fourth Avenue, New York 10, N. Y. What is collected here at Christmas time will save life overseas all through the dreadful winter ahead.

Make This a True Christmas!

At Stake in the Pearl Harbor Investigation

THE DULLEST READER of the daily press must be aware that the current inquiry by a joint committee of Congress into the Pearl Harbor disaster is no ordinary congressional investigation. More is at stake than a mere attempt to fix responsibility within the armed forces for that tragic American defeat. There is too much unconcealed passion in the charges and counter-charges which are being hurled right and left to permit the belief that this is fundamentally a military matter at all. The nation must face the truth. What the Pearl Harbor inquiry is really concerned with is to determine whether or not the President of the United States, in pursuit of an unacknowledged purpose to take this nation into the war, played fast and loose with the lives at Pearl Harbor, and with the ships there, gambling on the possibility that the sort of attack might occur which would sweep the country into the conflict. It is not easy to write such words. On their face they suggest an all but incredible possibility. But that is actually what is at stake in this investigation. And the American people will judge the work of the committee of inquiry by the extent to which it finally answers that question. Popular passion is certain to run high while the hearings continue. The responsible citizen will read all the evidence submitted, but will reserve judgment until the evidence is all in and the committee's conclusions formulated. For this case involves the integrity of the office of President of the United States.

Catholic Bishops Cool To Conscription

WISDOM, circumspection and shortsightedness mingled in about equal parts when the Roman Catholic bishops adopted their resolution on peacetime conscription last week. Approximately a hundred bishops and archbishops attended the annual meeting of the hierarchy, held as usual at Washington. The conscription issue came up at the first session. What course the debate followed, the public has no means of knowing. But the resolution as adopted (1) called for "preparedness for the adequate defense of our country"; (2) advised the government to explore the possibilities of having conscription abolished in other countries, and hinted that America's economic leverage might be used to advantage in attaining that end; (3) held that if peacetime conscription is adopted it should be "in keeping with American traditions" by (a) keeping a voluntary army as the first line of defense, (b) integrating the conscription system with the schools, and (c) having the war and navy departments "work with recognized moral leadership" to clean up moral conditions in the army and navy. Of these, we would say that (2),

(3a) and (3c) show wisdom; (1) together with the failure to take any position on conscription shows circumspection; and (3b) reveals a bad case of shortsightedness. Once the conscription system becomes an integral part of the school system, the American ideal of free education will be a thing of the past. There could be no more certain method of ruining the American schools than by making them a present partner, to become a future adjunct, of the war and navy departments.

A New Chance for Church Radio

FRED EASTMAN, who teaches drama as a member of the federated theological faculty at the University of Chicago, made a speech about religious radio last week that all church bodies should ponder. Dr. Eastman knows a lot about religious radio. It is possible that he knows more about it than any other man in America. When the big broadcasting chains and certain church groups combined to hold a "religious radio workshop," it was natural that they should have called on Dr. Eastman to address them. After getting past that part of his speech in which he talked about the new world situation produced by the atomic bomb—a part we all seem to have to make these days—Dr. Eastman plunged into a new situation within the radio world itself of which too few churchmen are aware. He dealt with the revolution in American radio that is coming with the widespread development of frequency modulation broadcasting—FM. FM radio stations will cost only about $20,000 to build, and there will be at least 4,000 of them. Twenty FM channels have been set aside for non-commercial broadcasting in each FM area, and there will be about as many FM areas as there are large cities. That will give religious radio its chance of the century—the chance it could not have so long as radio was basically a commercial proposition, with favorable hours mortgaged to programs that could sell pills. If the churches try to meet this opportunity on the basis of separate denominational programs, Dr. Eastman predicted, they will surely muff it. But if they pool their resources, there is no reason why religious broadcasting over FM channels may not, in a few years, win one of the largest followings on the air. The sole question is whether, in this matter where the churches have a chance to repent of past mistakes and make a new start, they show a primary loyalty to denominational interests or to the Kingdom of God.

Atom Still Our Secret And Russia's Enigma

THE TRUMAN-ATTLEE-KING announcement that their countries will not turn their knowledge of the application of atomic energy over to the United Nations Organization until safeguards can be devised for its use leaves the situation only one step in advance of where it was before these heads of state met. While the wording of the official communique was obviously slanted to placate Russia, the leaders of that nation will not fail to note that the Washington action implies a reservation of confidence in their good faith. On the other hand, the proposal that a United Nations commission be set up to extend the exchange of basic scientific information for peaceful ends, to control atomic energy "to the extent necessary to insure its use only for peaceful purposes," and to eliminate atomic weapons from national armaments offers Russia a way to participate in the processes through which atomic energy may be made generally available. Russia will of course be represented on that commission. She now has something she did not have before. She has the Anglo-American pledge "to share, on a reciprocal basis with others of the United Nations, detailed information concerning the practical industrial application of atomic energy just as soon as effective, enforceable safeguards against its use for destructive purposes can be devised." Russia is therefore confronted with the decision as to whether she is prepared to lift the iron curtain of secrecy which veils nearly every feature of the Soviet scene or to continue her policy of concealment. We believe that she would have more encouragement to participate openly in the new commission's work if its objective had been stated as the early submission of all information on the use of atomic energy to the Social and Economic Council of the United Nations Organization. The Washington announcement keeps her on her guard until she determines from the actions of our statesmen what we intend to do.

We Repeat: Spiritual Benefits Are Not Sold

A DISPLAY ADVERTISEMENT in the *Staten Island Advance* of October 20, 1945, reads as follows: "Remember your loved ones living or dead—Enroll them as Perpetual Members of the Purgatorial Society. Enrollment $5.00. (This sum may be paid by installments.) Spiritual benefits: share in 5,508 masses a year. St. Vincent's Home for Boys, Brooklyn." A folder bearing the imprint of the home gives further particulars. In addition to a share in the 5,508 masses, members of St. Vincent's Purgatorial Society may gain "a plenary indulgence once a month on any day selected" on condition of "confession and Holy Communion on any day of their own choosing" and prayer for "peace among Christian rulers, the extirpation of heresy, the conversion of sinners, the exaltation of Holy Mother the Church, the prosperity of Saint Vincent's Home." Members are entitled also to "a share in the merit of all the works of charity performed by the Home." No condition is stated for sharing in the spiritual benefit of the 5,508 masses a year and the merit of the home's works of charity except membership in the society; no condition for membership in the society is stated except paying the membership fee. Perpetual family membership in the Purgatorial Society costs $25. This includes parents, and their brothers, sisters and children, but not the spouses or families of married brothers, sisters or children. The lines limiting the distribution of these unsold spiritual benefits are very carefully drawn so that they will go only to those for whom a membership fee has been paid. Individual Perpetual Membership is $5. For those who do not want to invest so much, there is an annual membership in "St. Vincent's Union" at fifty cents.

"The Spiritual Benefits of this pious Union are the same as those of the Purgatorial Society, but for the duration of one year." The money goes to the excellent work of supporting a home for boys.

Man Is Through, Says H. G. Wells

ADDICTED as he is to prophecy, Mr. Wells in his youth and even in middle age envisaged for the human race a glorified future in which men would have cast off most of their present limitations, would enjoy the results of technological advance without toilsome work and the benefits of biological evolution that would make them as healthy and handsome as the Greek gods are supposed to have been, but more intelligent and less quarrelsome. Now, at 79 and with less than a year to live, according to his doctor, he paints a gloomier picture. The evolutionary process has gone wrong; the complexity of society has become so great that the life of the individual is extinguished by it, as the armored saurians of the Mesozoic age were exterminated by a changed climate; and science has done its perfect work in giving to the race the means of self-destruction. The book in which he says all this, *Mind at the End of Its Tether,* was written before the discovery of atomic power was revealed. The lethal possibilities of U-235 and plutonium doubtless confirm Mr. Wells in his prediction. The physical, social and political dangers are real enough. But the inevitability of the dire consequences is as conjectural as were the rosy dreams of the prophet's younger and happier years. Mr. Wells has always been highly temperamental in his use of his amazingly fertile imagination. It may be—though of course this also is conjectural—that, as he approaches the limit which a bad heart places upon his participation in the human drama, he cannot bear to see it go on without him, or even imagine how it can. We hope that Mr. Wells and his doctor are both wrong—that the human race may live a little longer to repent of its evil ways and learn how to survive under the conditions it has created, and that he may live to see it begin to do so.

General Doolittle Calls Warships Obsolete

WHEN we ventured to suggest, in an editorial paragraph in these columns two weeks ago, that Congress, in voting for a huge fleet of battleships and aircraft carriers, could not be sure that such an armada was not already obsolete, we were hardly counting on such swift confirmation as came from one of the nation's highest ranking officers. Our paragraph appeared in The Christian Century for November 14, which went to press on November 5. On November 10 Lieutenant General James H. Doolittle told the Senate military affairs committee that "the battleship has been obsolescent for twenty years and obsolete for ten. The carrier has reached its highest state of development and is going into obsolescence." General Doolittle predicted that if the next war is fought within a few years, airplanes will be an effective weapon. "But if it holds off twenty years" even airplanes will be money thrown away, for by that time any fighting will be done by "radar-directed missiles, probably using atomic power both as a propellent and an explosive." The navy department didn't like General Doolittle's testimony, and the secretary of the navy promptly wrote a protest to the secretary of war. But such testimony, when considered in connection with the inability of the army and navy to agree even on the method by which the armed services should be organized, shows how little weight should be given to calls for mass conscript armies or mass battleship and carrier navies.

The Sorry Story of Palestine

PRESIDENT TRUMAN has announced that the United States has accepted a British proposal for an Anglo-American committee of inquiry on the Palestine issue. The committee is given a broad grant of powers, not only to investigate the present plight of Jewish survivors in Europe and to make interim recommendations for their welfare, but to make long-range proposals to the two governments and to the United Nations Organization for the permanent disposition of the Palestinian problem. Both President Truman and Foreign Secretary Bevin, who revealed the scope of the contemplated investigation to Parliament, have expressed the hope that it will be carried through speedily.

The Arab world appears satisfied with this move. Not so the Jewish. Riots have flared in Tel Aviv. And Zionist leaders in this country and in England have vied in denouncing the inquiry as another betrayal. At the best, they insist, it is simply a means of stalling for time, since this new inquiry cannot be expected to uncover any facts not made known by the several inquiries which have been made in the past. At the worst, they denounce it as did the leader of the recent march of rabbis on Washington: "This is a death sentence to European Jewry." The American Zionist Emergency Council insists that the proposal for an inquiry is "a carefully prepared trap" baited by the British, into which "the United States government has fallen."

I

It is of course true that the plan for an inquiry is a play for time on the part of the British and American governments. They need time. The situation in Palestine has been high-pressured by both Arabs and Jews to a point where an explosion is imminent. Any action which Britain, as the mandatory power, might take at the moment would be likely to detonate that explosion. If time can be gained, either while a commission pursues another investigation or by any other means, for tempers to cool and for all parties concerned to become more aware of the gravity of the issues involved, that will be all to the good.

Nevertheless, it is by no means true that the inquiry is only a device to gain time or that it cannot be expected to add anything to the results of previous investigations.

From the standpoint of Great Britain it has already accomplished one thing of major importance—it has responsibly associated the United States in any future moves. The day when the President or the Congress could stand off and, without acknowledging a particle of responsibility for the results, tell the mandatory what it should do in Palestine, is ended. Any recommendation that the joint Anglo-American commission may make, the United States will be under moral obligation to help implement. The ultimate effect of this fundamental change in the approach to the Palestinian problem may be felt over the entire range of world politics.

But more than that, the Anglo-American inquiry may be expected to do the one thing that no one so far has done, yet which is essential to any just determination of Palestine's future. It can determine how many Jews have survived in Europe; how many of them are homeless; how many of them want to migrate to some part of the world outside Europe; how many of those who want to migrate want to go to Palestine. Those facts, which certainly are basic to any rational decision regarding Jewish immigration into Palestine, are not known today.

II

In his searching article in last week's Christian Century, Dr. A. L. Warnshuis, long the executive secretary of the International Missionary Council, showed how baseless is the claim that all the surviving Jews of Europe face death unless they are permitted immediate entrance into Palestine. It is now believed that there are not more than a million and a half Jewish survivors of the nazi terror and the ravages of the war. Soviet Russia insists that Jews have no reason to want to leave that country, and will not permit them to do so. If this policy is applied to the parts of eastern Europe taken over or dominated by the U.S.S.R., as it undoubtedly will be, it will remove from the area of possible emigration the very regions of Europe in which—with the exception of Germany—the Jews have suffered most. It is not believed that any large proportion of the surviving Jews in France, Italy, Holland, Belgium, Czechoslovakia or Yugoslavia will want to go to Palestine. At any rate, the situation requires a great deal more dependable information than is now available. The inquiry will provide this.

Another thing which it can be hoped the Anglo-American inquiry will do is to give the entire question of Palestine's future a fresh start. It desperately needs it. Continued quibbling and quarreling about the meaning of the Balfour declaration, the McMahon letters, the various pronouncements of former commissions and former British governments will get nowhere save toward a more certain catastrophe. The bitter truth is that this whole Palestinian issue has become so bogged down in double-dealing, deception and politics of the most despicable type that there is no chance for a decent outcome unless, as was suggested in these pages two weeks ago, these tricky documents of the past "be burned in one bonfire, and the problem tackled on the basis of the present human and political realities."

In all the cynical record of modern power politics, nothing surpasses the treatment of the Palestinian issue up to date. The Balfour declaration and the McMahon letters were mutually contradictory commitments. They were efforts at deception, meant to trick both Jews and Arabs into believing that something was being promised that was not promised, and that something was being forbidden that was not forbidden. From that start, it is no wonder that the development has been one of compounded deception. British political leaders have talked one way when out of office, and another way when in. Mr. Churchill furnishes a striking illustration. British political parties have promised one thing when out of office and flouted the promise when in. The Labor party, which as recently as April of this year promised Jewish immigration "in such numbers as to become a majority" in Palestine, is the latest case in point. Even Zionist leaders have said one thing at one time and the precise opposite at another. Contrast Dr. Weizmann's promise at the World Zionist Congress in 1931, "I have no sympathy or understanding with the demand for a Jewish majority in Palestine," with present claims.

Nor is the record any better regarding American leaders. From the time of the King-Crane report to President Wilson down to the present, Palestine has been a football in the most sordid American party politics. There is no Arab vote in the United States. There is a Jewish vote, and it is very strategically located. That fact, and that alone, explains the eagerness with which Congress has, on occasion, passed pro-Zionist resolutions; with which presidents have recorded their sympathy for Zionist aspirations; with which the parties have written pro-Zionist planks into their platforms.* That explains why Mr. Truman put Mr. Attlee on the spot with his proposal just before the New York election that 100,000 Jewish immigrants be admitted into Palestine. It also explains why Mr. Bevin, in an effort to keep the Truman administration friendly, delayed his reply announcing the inquiry commission, which has so infuriated the Zionists, until after the Democrats had safely regained control in New York.

This cynical approach to the Palestine issue has never been more pitilessly revealed than in the recently published correspondence between President Roosevelt and King Ibn Saud. We cannot but wonder what the feelings of the rank-and-file in the American Jewish cimmunity, most of whom were persuaded that Mr. Roosevelt was a champion of the Zionist cause, must have been when they discovered the assurances he had been giving oil-rich Saudi Arabia's despot while he was wooing Jewish support in this country. No wonder the state department denied any knowledge of the Roosevelt-Ibn Saud correspondence until the Arabs warned that they were about to publish it!

This record of deceptive dealing permeates all aspects of the Palestine issue up to date. We can give space to only

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*In 1944 the Republican platform called for "the opening of Palestine to [Jewish] unrestricted immigration and land ownership, so that . . . Palestine may be constituted as a free and democratic commonwealth." Meeting a month later, the Democratic party could raise this bid for the Jewish vote by calling for "the establishment [in Palestine] of a free and democratic *Jewish* commonwealth." If any were disgusted by a cynical exhibition of this sort, most Americans shrugged it off with the comment, "That's politics!"

one more illustration, but this is of great importance because it has escaped the notice of so many. The Zionist claims, which are now being pressed with such insistence as to endanger the peace of the entire Near and Middle East, rest on the promises of the Balfour declaration. That declaration, whose words were later incorporated in the mandate over Palestine awarded Britain by the League of Nations, promised "the establishment in Palestine of a national home for the Jewish people." But the Zionist demand—echoed at intervals by sympathetic organizations of Christians—subtly attempts to twist the terms of this promise, so that it is given an altogether different meaning. Thus, in the memorandum to the state department submitted by the American Zionist Emergency Council in October, the case for American backing of the Zionist claims is based on the statement of President Wilson: "The Allied Nations, with the fullest concurrence of our government, and people, are agreed that in Palestine shall be laid the foundations of a Jewish commonwealth." But eight lines later the Zionist document has twisted that "in Palestine" promise to "the establishment of Palestine as a Jewish commonwealth," and so the phrase remains for the rest of the document. Recent releases put out by the American Christian Palestine Committee also refer to pledges of "a Jewish Palestine." This is sleight-of-hand with words; nothing else.

That there has been attempted deception and wild irresponsibility on the Arab side is also true. We will not take space to substantiate that charge here, however, because it is unfortunately unlikely that anything said in these pages will reach a large Arab audience. For those of our readers who wish a balanced and brief record of the whole sorry story, revealing Arab as well as Zionist accountability, we recommend reference to the report published about a year and a half ago by the Information Service of the Federal Council of Churches (available from 297 Fourth Avenue, New York 10, N. Y., for 10 cents) or the two reports of the Foreign Missions Conference of North America, the Wysner report of last year and the report of the committee of reference and counsel adopted this September (156 Fifth Avenue, New York 10). To any who may not realize how much opposition there is within Jewry itself to the Zionist program, we recommend the new book by Rabbi Elmer Berger, *The Jewish Dilemma* (The Devin-Adair Company).

III

Can there be peace in Palestine? If there is to be peace there we believe at least four things are required.

1. There must be acknowledgement that the record of the past is too deeply saturated with duplicity to provide any basis for a just or lasting solution. That unhappy record must be repudiated, left behind, sealed off from the future. A new start must be made.

2. The Anglo-American commission must bring forward definite plans which will guarantee rescue and rehabilitation for *all* Jews in Europe who want and need it. In these plans, the affording of opportunity in Europe, in the British commonwealth and empire, in the United States and Latin America, as well as in Palestine, should have a place.

3. Either under a United Nations international trusteeship, or under some other form of non-imperialist supervision, a definite plan, resting on a specified timetable, should be adopted for establishing democratic self-government in Palestine, with full protection of the rights of all portions of the Palestinian population. The sketch for such a government contained in Dr. Warnshuis's article last week offers hopeful possibilities. Such a government would, of course, control its own immigration policies.

4. A decision must be reached by Jews who remain in the United States, Great Britain, France and other countries as to whether they are an integral part of the nations in which they live or members of a Levantine nation, dwelling in exile. Until that has been decided—and only the Jews can decide it—the ultimate nature and aims of Zionism cannot be determined, Arab fears cannot be allayed, the peace of the Near and Middle East cannot be maintained except by force of arms.

If these four things are done, all the humanitarian needs of Europe's Jews, all the longing for a Jewish cultural fountain-head, all the demands for Arab reassurance will be achieved; peace will be firmly undergirded in the Holy Land; and factors which are working most insidiously and incessantly to undermine the position of Jews in the Western nations will be done away. But if these things are not done, we gravely fear that, in a dark and troubled world, Palestine will become a most malign and ceaseless source of trouble.

Shall the Church Become an Accessory to Murder?

SILENT CONCURRENCE by the churches in murder by starvation makes the church an accessory to the crime. As a result of the Potsdam decisions, millions of Germans are starving now. Before the winter is over, five times as many Germans will die as died in the recent war, according to Bishop Dibelius of Berlin. By no stretch of the imagination can these doomed babies, their mothers and the aged be called war criminals. They have had no trial. What is happening to them is therefore not retributive justice, but murder.

Is the church to remain silent while wholesale murder by starvation is committed? An individual who knows that a crime is being committed and who does not communicate that knowledge or go to the aid of the person in peril is held legally responsible for his silence. He is held to be an accessory to the crime. Will history try and condemn the Christian church as an accessory to the infamy of Potsdam? It will and should do so unless the churches cry out in the name of the compassionate Christ against this high crime against humanity. It will and should do so unless the churches immediately mobilize all their resources to aid this part of the world Christian community.

This aid can be given. It can be given by telling as much of the truth as the churches have been permitted to learn. It can be given by immediate, concerted and large-

scale efforts to breach the wall of silence which is raised by Potsdam around the millions of dead and dying in central Europe. Public opinion in Great Britain has swung in the last three weeks against the Potsdam policy of mass starvation. The bishops of the Roman Catholic Church, meeting in Washington in their annual conference, have just denounced our treatment of the people of Germany, Austria and Hungary "in a spirit of vengeance." They declare that "every report indicates that unless heroic measures are taken at once, millions will die from starvation and exposure during the coming winter. The feeding and clothing and sheltering of these suffering people is not a work which can be left to some future convenient date." They hold that Congress must promptly appropriate funds for this purpose and that private relief agencies must be freed to do their part. In this category they of course include church relief agencies.

We rejoice to hear Catholic leadership in America speaking to the government in this unequivocal tone. How long will it be before Protestant leadership summons equal courage?

Opinion will change here if the people are given the truth. The church dare not withhold what it already knows. Its mission is to speak for humanity. It is commanded to work for forgiveness and reconciliation. If it fails in this crisis, it has not only missed an opportunity to set its record straight before history. It has also betrayed its mandate from Christ who is its Head.

If every person in America should immediately start doing everything in his power to save the helpless victims of Potsdam, great numbers would die in spite of all that could be done. But the fate of even greater numbers depends upon the American people, and particularly upon the American churches. The churches are the conscience of the nation. That conscience must now speak to President Truman. It must thunder through the quiet corridors of the department of state. It must demand that the United States government order the release of the 200,000 tons of army rations which were sent to Europe for the use of soldiers who have now returned. It must demand that the ban which prevents all private agencies, including the churches, from sending food or other material relief into Germany, be immediately lifted.

In addition, the churches must use their own facilities with far greater intelligence and devotion than they have yet displayed. Nothing that is being done to aid the people in other countries of Europe should be stopped or diminished in volume. But the same Church Relief Warehouse in New Windsor, Maryland, to which shoes, clothing and blankets are being sent for France and other countries can also take care of shipments for use in Germany when the way opens. So rapidly is public opinion changing even here that it is not impossible that Washington may relent before the churches are ready to act. On the other hand, the most convincing argument that could be used to change official attitudes would be the accumulation in New Windsor of a great stockpile of life-saving supplies ready for shipment. Every church in the country could and should take steps without delay to collect and ship to this warehouse its own sacrificial share of what is so desperately needed.

Funds for food for the starving, for shelter for the homeless millions who are freezing in the ruins of a shattered continent, for medicine and vitamins for the sick, can be sent to World Council Service, 297 Fourth Avenue, New York 10. Word has just been received in this country that the newly constituted Evangelical Church in Germany has appointed Bishop Wurm, fearless Confessional Church leader who stood out against Hitler throughout more than a decade of nazi terror, to head a nation-wide relief organization. Every Protestant parish in Germany is united in this organization. It is already at work gathering up the pitiable crusts of bread and the clothing that Christian Germans can spare out of their poverty to help the millions of refugees who are wandering on every road in the country.

This relief organization is known to center its work for the American sector in Stuttgart, where Bishop Wurm is now located. Its headquarters for the British zone is Bielefeld. A document which has reached this paper from the director of Evangelical Church relief work for the British zone says that "the population in Bielefeld has no fuel at all." Evangelical Relief is building there and elsewhere sheds "where the frozen population will be able to get warm." The town is overrun with refugees from the east. "In our railway station shelter, where we have every night 700 refugees and returned soldiers, we have a terrible picture of the dying of a whole nation. There is hardly a complete family. As a result of an appeal made from the pulpit we have received for these refugees and ex-prisoners of war from Russia bread and other foodstuffs, so that we have been able to give each a piece of bread and butter. It is for us a wonderful thing to see how people who themselves have insufficient food can still give from their poverty for those who are even worse off. If only we could see that the Christian churches of the world have not forgotten us."

Shall this appeal fall on deaf ears? After the last war all ecumenical discussions were handicapped for years by the German church's determination to argue the question of war guilt. The recent Treysa conference settled that question in two days. There the leaders of the Evangelical churches fully confessed not only the wrongdoing of the German people but the church's own sin. They were thereafter accepted into membership in the World Council of Churches. Now it remains for the churches of other lands to demonstrate in deeds of forgiveness the restoration of ecumenical fellowship in the world-wide Church of Christ.

In what better way could the churches of America confess our own share in the sins which led to the war than by providing out of our abundance concrete symbols of assurance that the Christians of the world have not forgotten their brothers in Germany? How could we more effectively express our faith in the reality of the ecumenical principle? In what other way can we lift ourselves from the position of being an accessory to the crime of Potsdam to our rightful place as members of the body of Christ? A statement which recently reached America from the church at Hannover says: "It is the church toward which all hope is directed now. The only general body which enjoys confidence is the church. Peo-

ple set their hopes on Christians within and without. Come over and help us." Shall that last hope be betrayed? American Christians will give the answer.

The Bearer of the Keys

EDITOR THE CHRISTIAN CENTURY:

SIR: The other evening we had turned aside to walk in a little public park. We came to the gate which, to our relief, was still open, though the sun by this time was down. The notice board declared that the gate was closed at "dusk"—a somewhat evasive description of the time for so definite and final an act, in any place other than on the equator.

Crossing the road diagonally and "featuring," as the movies say, curiosity, there came the bearer of the keys. He asked with a pleasant smile, "What might the time be?"

I told him and added, "When do you lock the gate?"

"There you have me," he replied. "They say 'dusk,' but what is 'dusk'?"

"What, indeed?" I said. "But someone must decide."

"I do," he answered. "But words are strange things, are they not? I often think of them on my rounds—on what they mean and why. And did you ever think how and why people from different parts speak words differently? Now where would *you* say the English language is spoken in the best way?"

I answered that I always understood that the man who wants to hear English spoken purely should go to Dublin.

"There now!" he said happily. "Other people have told me the same thing. But perhaps you can tell where I come from?"

My wife said with a smile, "From the part where I was born; I knew your tongue at once."

And to make the roll call complete I said, "I come from ———, a great land of streams and hills and moors."

"Put it there!" he said, stretching out his hand. "Your land and mine are famous for their honest speech." And this came first in this man's estimate of things.

From this point we turned to other things, for when you meet such a man one pleasant thought leads to another, and before long you may be talking of time and eternity. "Dusk" was a little late that night, but what of that? The bee in his bonnet had buzzed, to his delight and ours, and we parted with many expressions, as the old novels said, "of mutual esteem."

The world is full of a number of pleasant people, and if you have a friendly mind you can easily fill your days with odd and memorable encounters with people whose names you never know. Every man has a story, as a journalist would say, and very many have bees in their bonnets. If Wordsworth could meet with a leech-gatherer on the lonely moor, why should not we others meet, if not so rare a character, yet someone of a quality? Then there was George Borrow, who was always meeting with odd and sometimes nobly eloquent beings. Dickens too, I am sure, never walked a mile without coming across some "character," and often, I think, talking with him. It is only very dull people who think all people are dull.

Hilaire Belloc once met an onion-eater on the South Downs, "a man of culture in rags and happy." It was one of the poet's happy days, and the stranger also said to him, "This is indeed a day to be alive." They sat together on the bank of the Roman road. The stranger drew out a piece of bread and a large onion.

"Whence do you believe," Mr. Belloc asked, "these moments come? And will you give me half your onion?"

This the stranger did with pleasure and answered the question in a merry, sober manner: "I think the door of heaven is ajar from time to time, and that light shines out upon us for a moment between its opening and its closing."

How that talk took its way I cannot tell here, but it ended with the thought that they would not meet again. And Mr. Belloc adds, "And I shall never see him again till the Great Day."

There are many encounters we might have if we really wanted them. Is that not so?

Ever yours,
QUINTUS QUIZ.

VERSE

Atomic

WE split the atom, and with the power
Make void the earth; but heaven's above,
Imploring us in each dark hour
To loose the atom of God's love.

CARL S. WEIST.

Gardeners

YOUR little houses built with grace but lack of engineering skill
Are burned, and the heavy tiles of their roofs lie shattered
Amid the small, crushed bones that could not hold them up.

Your walls, so cunningly devised to baffle winds
And evil spirits, have crumpled before the brute and tangible
Force of our guns and bulldozers which rudely laid them low.

In your temple gardens from whence your gods have fled
Curious soldiers of an alien land idly lift souvenirs
And leave empty ration cans to you as fair exchange.

But still among your ruins one thing stands
And smiles brightly unafraid at friend and foe:
Your gardeners, triumphant over all, grew flowers for your grave.

CHARLES SIMPSON.

The Church and the Cultus

By Clarence Seidenspinner

THE PROTESTANT church in America faces a perplexing predicament. On the one hand it is becoming ecumenical and church-minded. Christians who once believed that the Christian experience was one of personal Christ-mysticism, now understand the importance of fellowship with the worshiping community. Congregations that once rejoiced in their parochial independence are now part of the Federal Council of Churches of Christ in America. Even though some bodies, such as the United Lutheran Church, have been unable completely to unite with the Federal Council, nevertheless they maintain a consultative relation to it.

A substantial portion of American Protestantism is also part of the new World Council of Churches. This is a significant recognition of the fact that world-wide ecclesiastical fellowship is more important than congregational independence or denominational prestige. Officially, these churches have expressed their common faith in the Edinburgh Confession and Affirmation of Union. This is the solid foundation upon which we stand in our denominational and Christian fellowship one with another.

The Edinburgh Confession

From the theological point of view, the interesting aspect of the Edinburgh Confession is the faith which it expresses concerning the nature and function of the church. It specifically assumes and states that the instrument of the grace of our Lord Jesus Christ is the church. To follow this argument through all the chapters would necessitate reprinting the entire confession. The argument is crystallized in Chapter Two, however, in such words as these:

> We agree that the church is the Body of Christ and the blessed company of all faithful people, whether in heaven or on earth, the communion of saints. It is at once the realization of God's gracious purposes in creation and redemption, and the continuous organ of God's grace in Christ by the Holy Spirit, who is its pervading life, and who is constantly hallowing all its parts.
>
> It is the function of the church to glorify God in its life and worship, to proclaim the gospel to every creature, and to build up in the fellowship and life of the Spirit all believing people, of every race and nation. To this end God bestows his grace in the church on its members through his Word and sacraments, and in the abiding presence of the Holy Spirit.

This argument concerning the nature and importance of the church is then developed in a series of chapters headed "The Church of Christ and the Word of God," "The Communion of Saints," "The Church of Christ—Ministry and Sacraments," and "The Church's Unity in Life and Worship." Here is the faith that binds good Christians together into a fellowship that makes real the familiar words concerning "one body and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all." Here is the document which brings to fine expression the new faith which the world has in the church. In our most careful thought we recognize it as the instrument of our salvation, not only in the personal and eternal sense, but also in the social and temporal one.

A Competing Principle

In spite of the fact that the Edinburgh Confession crystallizes the official position of the Protestant church in America, we continue to operate on the basis of another principle. That is our perplexing predicament. On the one hand we have become ecumenical and church-minded. On the other hand we continue with our individual and selfish institutionalism, a form of behavior which ignores the true nature of the church, the fellowship we might have together, and the antecedents from which we have grown. We continue to act in our daily parish behavior as if the church was just a social convenience and not "the sphere of redemption." With our lips we may give assent to the Edinburgh Confession, but in reality we pay little attention to it. If the truth must be told, most of the Protestant clergy do not even have a copy of it in their private libraries and know next to nothing about its content. So little has the idea of the church become part of the Christian cultus.

Strange and disquieting is the persistent disparagement of the church itself. People who should know better still raise the false dilemma of Christ versus the church. Some of these people are fundamentalists who are still looking for an experience of Christ-mysticism on a purely personal basis. For them the church is just a social instrument which makes possible the kind of preaching that leads to conversion and personal dedication to Christ. Some have a social conscience and believe that the gospel is epitomized in social reconstruction. For them the church is just a conservative institution which all too often obstructs the building of God's Kingdom upon the earth. They are eager to follow Jesus but they have never been able to find him in the church.

The Church as Means

Both these groups who raise this false dilemma hold a purely utilitarian conception of the church. It is simply a useful means of getting people together for the purpose of hearing the gospel. It is hardly that organism of which the Edinburgh Confession speaks: "We agree that the church is the Body of Christ and the blessed company of all faithful people, whether in heaven or on earth, the communion of saints. It is at once the realization of God's gracious purposes in creation and redemption, and the continuous organ of God's grace in Christ by the Holy Spirit, who is its pervading life, and who is constantly hallowing all its parts." Until this concept is understood and taken seriously by American Protestants, the prevailing disparagement of church will continue, and church itself will never become a part of the cultus.

At present the glorification of the church finds little expression in cultus and liturgy. There is an amazing pov-

erty of liturgical materials concerning the whole ecclesiastical fellowship and its meaning in human experience. It is comparatively easy for the parish minister to plan a service, the basic theme of which may be God, Christ, prayer or even the social gospel. But let him try to develop the idea of the church in his service and he will be hard pressed for adequate liturgical materials. We have prepared our hymns, prayers, litanies, anthems and other materials of worship with almost no thought of Paul's doxology, "Unto him be glory in the church of Christ Jesus throughout all ages, world without end."

Liturgical Materials Lacking

Desperately we need some great, strong hymns which celebrate the life of the church. In the particular hymnal which is used in my own parish, there are only four good, useful hymns of this kind: "The Church's One Foundation," "I Love Thy Kingdom, Lord," "O Where are Kings and Empires Now?" and "God of Grace and God of Glory." Obviously, this is a very limited selection. Yet our hymnal bears a 1935 copyright date and comes from the period when the ecumenical theology was already beginning to stir the Protestant mind. Where are the hymn writers who will crystallize this great theme, and in narrative poetry celebrate the history and traditions of the church, and in lyrical poetry sing of the comfort, the support, the fellowship, the mission and the opportunity of the church?

What we need in hymns, we need also in other liturgical materials. My own choirmaster and I have examined hundreds of anthems during the past five years and have not found even one first-rate anthem celebrating the idea of the church. Only by an unusual stretch of the imagination were we able to find three merely acceptable anthems which might be classified under the heading of "The Church." What an opportunity for the composer of church music!

The Church Omitted

The case is just as bad in regard to prayers, litanies and other acts of worship. About the only prayer for the church which is generally known and used is that by Walter Rauschenbusch, "O God, we pray for thy church, which is set today amid the perplexities of a changing order . . ." Even the new Methodist *Book of Worship* ignores the theme of the church in its materials. In all the hundreds of prayers and services, there are only two items relevant to this theme: the Rauschenbusch prayer and a canticle of the church. But alas, the words of the canticle are largely Old Testament, and they never come to the point and say "church." Poets and parish ministers who delight in liturgical craftsmanship have a wide-open opportunity to celebrate the church in all the prayer forms available. Christian magazines, journals of preaching and prayer need to publish as much of this material as they can find if the church is really to become part of the cultus.

In this regard we would do well to follow the example set by the artists who adorn our church buildings with sculptured figures, illuminated symbols, beautiful metal appointments and storied glass. For the simple reason that we have no distinctive Protestant visual art, these craftsmen are forced to use the historic figures and symbolism of the Catholic churches. Therefore the decoration of the church building may utter "church" in a thousand beautiful ways, from the simple cross and miter illuminated above a doorway to the splendid "Te Deum Laudamus" window in all its color and glory.

Ignore Traditional Days

Disquieting, too, is the persistent and stubborn attitude toward the use of the church year in worship. Yet such a use would be a potent means of introducing the church to the cultus. Though the festivals of Christmas and Easter are generally observed and Lent is often recognized, particularly as a period for intensive evangelistic effort (!), the rest of the liturgical year is severely left alone. This does not mean that the Protestant church does not have a calendar of worship. It does, but alas, the calendar is often a mixture of secularism and expediency. Beginning with Labor Day, it runs through a series of days and seasons including World Communion Sunday, Community Chest Sunday, World Missions Sunday, World Peace Sunday, Thanksgiving, Christmas, New Year's Day, Gideon Sunday, Week of Prayer, World Day of Prayer, World Brotherhood Sunday, Rural Life Sunday, Lincoln Sunday, Laymen's Sunday, Memorial Day Sunday and so on. Many of these days are helpful and deserve celebration in the service, but why substitute them for the traditional calendar which develops the theme of Christ and his church?

We are so naive about this matter of the liturgical year, even when we try to make good use of it! For example, consider World Communion Sunday. The idea is fundamentally sound. It is an inspiring moment when one unites in fellowship with Christians all around the world in the celebration of Holy Communion, the one service which we do have in common. But why choose the first Sunday in October for this fellowship? From the standpoint of church administration, it is a poor day for this observance. From the liturgical standpoint, the first Sunday in October has no particular significance. How much happier Whitsunday would have been for this world-wide fellowship. Whitsunday is the Festival of the Holy Spirit and the birthday of the church. It is the day when we all remember the historic moment when the church came to self-consciousness, the moment from which we all have come. What a day in which to unite in Holy Communion! A church at home with its own traditions of worship might well have chosen this great festival for world-wide communion, rather than the liturgically empty first Sunday of October.

Adaptability Possible

Why worship on the insecure basis of secularism and expediency? Through the selective and careful and dramatic use of the traditional church year as it moves through the great festivals of deity century after century, there is born a great sense of the security, the forward movement, the infinite compassion and the eternal life of the church. This does not mean that a local parish is limited in its use of contemporary liturgical materials and services to meet the local and temporal needs of the parish

or denomination. Any passing need or moment may be lifted into the worship of the church. Only a rigid adherence to a fixed lectionary makes impossible such adaptability. Meanwhile the regular and devoted use of the great seasons of liturgical worship will help to bring the church back to the Protestant cultus.

What more shall be said concerning the service? Only this: Let the sermon develop this great theme of salvation in the fellowship of the church, which is the Body of Christ. Again and again let the minister turn to the Edinburgh Confession; let him compare its clear paragraphs with the words of the New Testament and the history of the church in the experience of men; and let him preach to his people about it all. A Christ-mysticism which once appeared nebulous and vague to confused but eager people, will now become a possibility in their own fellowship with one another in parish worship and work. "Where two or three are gathered together in my name, there am I in the midst of them" . . . and there is the catholic church. That is a mysticism which the average man can understand if only it is unfolded in the sermon.

Some fifteen years ago, Charles Clayton Morrison wrote a book with the suggestive title, *The Social Gospel and the Christian Cultus*. At that time we greatly needed someone to point out the important relationship between these two areas of Christian experience. Inspired by this book, parish ministers throughout the country helped to relate the social gospel to the cultus. Today we need a whole book on the topic, "The Church and the Cultus." Someone ought now to examine our entire theology concerning the church, and to relate it in a detailed, creative way to the cultus. This, too, is highly important to our world, for only a strong, self-conscious and joyful church can save mankind for the things of God.

Make the Veteran at Home

By W. Edgar Gregory

SOME TIME AGO I sat in on a conference of ministers planning for the returning service men. They were leaders in their profession, assembled from a relatively large area—men seriously concerned about the problems of the veterans coming back to their communities. They feared these men might have great difficulty in adjusting to their role in the civilian community and were anxious to do all they could to make the path of adjustment easier, craving for the church a leading role in the rehabilitation of her sons.

As the meeting progressed two major courses of action began to shape themselves. One group, by far the larger proportion of those present, obviously thought in terms of material aid. When the service man returned to his home his church should strive to secure a job for him through its own membership. These men were willing to take the time from busy schedules to consult everyone they knew in behalf of any service man who came to them. The other group, much smaller but quite vocal, thought of their job as primarily one of psychiatric counseling. They were asking for training in such counseling that they might help their returned service men to the best emotional adjustment on their re-entry into civilian life.

Wise and Unwise Aims

Both points of view are deeply grounded in Christian tradition, but both have definite weaknesses against which we should guard.

The important thing is that we have a community of spirit. We suffer with the sufferer and would willingly render what aid we can. Yet in seeking to render some material aid to the returning veteran we may simply be trying to convey to him our appreciation of the sacrifice he has made, rather than seeking to meet a need. He appreciates being made "at home." He wants to feel that he belongs. Yet a lot of business about jobs, house-hunting, social contacts and the like may only confuse him. It puts him under obligations he may not be willing to have put on him. If he wants help in finding a job, he will probably indicate as much. Quite often, however, he would prefer to deal with the more impersonal agencies of the government, where he can reject what he doesn't want without feeling that he is offending someone. If the minister knows, offhand, of some position which might appeal to the veteran, the latter will probably appreciate learning about it. But he doesn't want to feel that the minister has picked the job for him and used pressure to get him invited.

Friendliness the Touchstone

In other words, the veteran wants to feel that the relationship is that of friendly comrades in a cause, but not one in which he is a part of an ecclesiastical machine. Such job-getting too often strikes him as ecclesiastical pressure to secure his adherence to the church. Actually, in the intense specialization of today, the church is completely lacking in qualifications for job placement. What it does is purely personal and by chance, whereas other agencies have elaborate machinery for placing a man in the job for which he is best qualified. Other agencies, too, have far greater resources for giving him needed financial aid while he is awaiting the proper opening.

As to the need for personal counseling there can be no question. Soldiers returning from this war have in many ways more marked difficulties of adjustment than had their fathers. For one thing, this has been a tremendously long war. Many of the men called up under Selective Service have put in almost five years. For another thing, this war entailed more "waiting" than did the last one. In the last war the fronts had already been established and the problem was to get urgently needed reinforcements there as quickly as possible. In this war it was

necessary to station men in "waiting" positions all over the world, positions where they sat and stagnated while enough reserves of men and matériel were accumulated to permit an offensive. So far as actual combat goes it would be hard to say whether the soldiers of 1917 or those of 1942 had the more rugged time of it. It is likely that under combat conditions all men soon reach the limit of their sensitiveness and that no one can actually be said to suffer more than another.

But here a little knowledge is truly dangerous. There is too much inclination to look on the specialized jargon of the psychiatrist as some short cut to mental health. The pastor tends to think that if he could but be given some training in the esoteric techniques of the psychoanalyst, for instance, he could be of inestimable benefit to the returning service man. As a matter of fact, there is an inclination on the part of even the medical man to think that as soon as he has given a personality twist a psychiatric name and has put the patient through a process of self-examination, he has done his scientific bit. Actually, this may serve only to obscure the real factors.

Types of Personality Problems

If a man is in need of detailed psychiatric treatment he should not be returned to civil life until that treatment is fairly well completed. The adjustments of the more normal veteran, on the other hand, will be difficult enough without the complications of psychiatric counseling. My own observations have shown that these problems are normally of the following types:

1. Some men who have been under constant tension for months or years will need several months to relax. They cannot be hurried in this matter of readjustment. All they need is rest, quiet, and good food—and no fuss made over them!

2. An even bigger need, however, is for renewed confidence in self. This arises from two different causes:

(a) Many men have never found themselves "at home" in the military services. They have felt almost as if they were "damned if they did and damned if they didn't." No matter what they did or didn't do it seemed the wrong thing. Their self-respect was seriously damaged by the necessity of becoming cogs in a vast machine. They did what they were expected to do but without knowing why, with a definite traumatic effect. The military service became to them the negation of almost everything they had previously believed in; it justified the present as against the future, the momentary as against the eternal, the physical as against the intellectual and spiritual. All the qualities which they had regarded as supreme in civilian life were subordinated or denied. As a consequence they are no longer sure of these values even though they are now able to shed the military for the civilian. Worst of all, they have lost their confidence in their ability to do what is expected of them, even as civilians.

(b) Others have their problems simply because they made a too effective adjustment to military life. They have, over a relatively long period of time, come to live according to the military code. The very things that gave them status in the military setup frequently handicap them as civilians. The qualities which gave them promotion in the military service are often a drawback in civilian life. Many men who have demonstrated leadership on the field of battle find their abilities of no value in the rear-area military organizations, let alone in civilian life. Then, too, many men have been promoted to highly responsible positions at an age when their youth and their lack of experience with anything other than the army will force them to accept apprenticeship positions in civilian life. It is not surprising, therefore, that a large number of men who have made successful adjustments to military life completely lose confidence in themselves on their return to civilian society.

What the Soldier Needs

Both these groups have need of one thing—friendship. They need that confidence in self which comes only when they know that there are substantial people about who have confidence in them—people who will trust them without too much questioning or prodding, people who just take it for granted that they can do what is expected of them.

At the conference in question one participant seemed to have grasped the situation fully. He objected to ministers' trying to make themselves into amateur psychiatrists. They had, in his eyes, an even more important function to fulfill. These ex-service men did not want to be treated as "cases." They needed friends, friends who were sure of their ability to work things out for themselves. Such friends will naturally be taken into one's confidence, but with the expectation that they will give understanding and sympathy.

I myself have been dealing with problems of counseling for more than ten years, and have grown ever more deeply convinced that no counselor as such ever solved a single personal problem for a consultant. The most successful counselors are simply persons who act as foils against which the man with a problem projects that problem. Ideally one should be able to talk such things out with God, but for most of us God is too abstract or too distant. We need flesh and blood against which to project ourselves. Perhaps this is one of the values of the confessional. A sympathetic and understanding pastor who does not pass judgment can be of tremendous help to these disturbed souls in search of peace. He certainly will not be a help if he tries to project his own system of values directly upon them—although the pastor's system of values is apparent in the life he leads and has already been evaluated by the consultant before he seeks him out.

Trust the Returning Soldier

Finally, as a transport chaplain, I have had occasion to deal with numbers of men being returned from overseas with various neuropsychiatric diagnoses. In prolonged intimate contact with many of these men I have found them hungering for sympathy and understanding, for the truly friendly spirit. Many of them had not in years found a single person who had confidence in them. Consequently they had lost confidence in themselves.

Time after time, before I went into the army, I found myself counseling the parents of adolescents, "Trust them. If they've got the stuff they'll come through. But if you doubt them, you may be the straw that breaks the camel's

back, you may send them down the very road you want them to avoid." The same principle holds for adults.

The returning soldier does not want to be patronized, either economically or personally. He may need economic assistance, but he wants that assistance on a friend-to-friend basis, not as an institutional duty. As a member of an organization devoted to an objective that makes friends of its members he will take it for granted that fellow members will pass on to him friendly "tips." That is the only economic aid he craves from his church. He also has his emotional problems, his problems of getting into the civilian atmosphere again, but he will be better aided by friends than by officious technical "counselors."

This is not to say that technical knowledge is of no avail. The more technical knowledge one has the greater help he can be as a friend, if he does not let technical knowledge become the tail which wags the dog—as so often happens with the highly trained professional worker. Friendship is the *sine qua non* of helping the ex-service man. Without it all else is but sounding brass. With it even the barest minimum of experience and technical knowledge is of infinite value. Be the veteran's friend. Make him at home.

Black Africa Seethes

By Herrick Black Young

WE WERE in Lagos, the capital of Nigeria, on V-E Day. Loud was the enthusiasm over the victory of the British empire, of which British West Africa had been made to feel a part. Editorials in the newspapers applauded Winston Churchill, whose pictures were prominently displayed. The churches were crowded for services of thanksgiving, and at night, after a lavish display of fireworks on the race course, the hilarity and celebrations took more riotous forms. British sailors and Africans reeled through the streets arm in arm.

Two months passed. Our swing through the Cameroun and Spanish Guinea was completed and we were back in Lagos. The city was tied up in a general strike. As we had paid our farewell call on the French governor in Douala, mentioning that we were proceeding to New York by way of Lagos, he raised his eyebrows and with sly reference to recent events in Syria remarked, "If the British cannot keep order in Nigeria, perhaps we French will have to intervene."

Unrest Growing

The situation in Lagos was serious. A city of 600,000 people was without postal service or telephones. Only a few trains were running, operated by military crews. The *West Africa Pilot* commented editorially: "When people who are paid to administer our country in our interest proceed to work as if they are no longer our servants, but our masters whose opinions are final and whose acts are not questionable, what should they expect if we, mere mortals, ruminate whether at last we could not do better if we rule and govern ourselves?"

French Equatorial Africa, the French Cameroun and Gabon also were seething with discontent on the part of the Africans who had served in the French forces in North Africa, Italy and the Levant. The day we left Douala two ships arrived in port carrying more than two thousand African draftees being returned from overseas service. Their families had received no allotments during their absence, which in some cases had been of several years' duration. In a number of instances their wives had been forced to solve the problem of bare existence by marrying someone else. The problems of postwar adjustment have ramifications and dangers beyond our comprehension.

To be sure, both British and French colonial offices were not without awareness of the situation which is developing rapidly all through black Africa. Curiously enough, the traditional policies of these two European powers, while differing in major respects, have resulted in the same race prejudice against the whites. It is commonly said that the French in their colonies have not concerned themselves with long-range programs of general economic and educational advance but that the individual French administrators have been personally friendly to individual Africans. The British have much to their credit in the general policy field but have incurred the animosity of the individual Africans by their personal snobbishness. The result is the same.

The African is beginning to realize that he is a member of the new "one world." No longer will he accept with gratitude anything that is given him. Another Lagos newspaper, the *Daily Service,* on July 2 published an editorial entitled "Educating Our Educators" which contained the following paragraphs:

> With the cessation of hostilities and the lifting of the veil in Germany the true character of Europe has come to the limelight. Foul as hell is, it is a paradise in comparison with nazified Europe where humanity had no place. Europe has gone barbaric. It is simply incredible that torture by starvation and all sorts of ingenious and cruel devices could have been practiced anywhere in Africa half as much as it was in German-occupied Europe.
>
> Europeans came to Africa with Christ and the gospel. It appears that on their way back they left both there.
>
> The gospel must be taken back to Europe. Europe needs the civilizing influence of Christianity. We agree with those who appeal to Africans to send missionaries to educate their former educators. Europe must be re-educated. Europe must be re-civilized. Europe needs African evangelists. We appeal in all sincerity to the people of Africa: let us, for the love we have for the world and humanity at large, preach the true Christ, the Prince of Peace, to godless Europe. Let us re-educate our cruel and arrogant educators. They are uncivilized.

Nor has America come through the war period with its reputation unscathed. Because the majority of Americans with whom Africans previously had come in contact were missionary doctors, teachers and pastors, America was

regarded as a land of benevolence and idealism. But an American army post of 6,000 men was established at Accra on the Gold Coast. All through the interior American air bases were set up. American soldiers and officers held a low opinion of the Africans. We were told with asperity and sadness in Accra that the commanding officer had forbidden any enlisted man to go into the home of any African. While regulations for the health of American troops obviously were necessary, educated Africans failed to see why all Africans should have been lumped together in an "untouchable" group. "It's really just as well," remarked a cultured African headmaster who had been educated in England, "for most of the American soldiers had only an immoral interest in us."

Three Stages of Civilization

As one thinks of Africa taking its place in the postwar world one sees that civilization is at three stages there. Husky black men and women with filed teeth, showing that they once were cannibals, mingle freely with the more Europeanized Africans, who wear a sun helmet, not to keep off the sun but because the white man wears one. The third stage of intellectual and emotional maturity is represented by all too few. It is in black Africa that one can see clearly that a little knowledge is dangerous. The Africans who have served in Europe as soldiers and the Africans who have worked for the American soldiers think they know all the answers. Elementary education is available to only a few. Before the founding of Cameroun Christian College there was no higher education, governmental or church-related, between Accra on the Gold Coast and Elizabethville in the southern Congo.

The most influential African in recent years was James E. Kwegyir Aggrey, who has been called the Booker T. Washington of Africa. At the time of his death in 1927, at the age of fifty-two, Aggrey was vice-principal of the British-built three-million-dollar Achimota College at Accra, and his speaking and writing had given him an influence upon young Africa that has grown rather than diminished since his death.

Playing on All the Keys

A native of the Gold Coast and educated in mission schools, Aggrey earned his B.A. and M.A. degrees at Livingstone College, Salisbury, North Carolina, where he was for twenty years a professor and registrar. He received his Ph.D. degree from Columbia University and a D.D. degree from Hood College, Maryland. He was the only African Negro to be made a member of the two Phelps-Stokes Commissions on African Education, which went to West Africa in 1921 and to East Africa in 1924. It was following this experience that he was chosen by Principal A. G. Fraser to be his African associate in the new college at Achimota.

Aggrey's teaching, speaking and writing caught the imagination of England and America as well as Africa. His ideal of race relations is embodied in the shield of Achimota College, which is based on his saying: "You can play a tune of sorts on the white keys, you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white." Even down in the French Cameroun the irenic and mature ideas of Dr. Aggrey have been felt. A thirty-year-old African who had never been outside his own country commented: "I learned from Dr. Aggrey that blacks must cease to hate whites, that not all whites are bad, and that Negro leaders are divided into three parties. One party preaches hatred and force and war; the second preaches friendliness and mixture; the third preaches friendliness and separation and cooperation. Aggrey was a member of the third party. I would like to be with him. As Aggrey said, blacks must learn to help themselves and not waste their strength by turning their eyes overseas for help."

Dr. Aggrey represents what Africa can become. We must recognize that the African is a human being with equal rights and privileges in the world community, rather than inevitably a member of a subject race. We must not only help him take his place in the world by assisting in his education, but we must demonstrate our good faith by treating decently his brothers in this country, about whose condition he is greatly concerned.

BOOKS

Americana

YANKEE STONECUTTERS, THE FIRST AMERICAN SCHOOL OF SCULPTURE, 1800-1850. *By Albert Teneyck Gardner. Columbia University Press (for the Metropolitan Museum of Art), $4.00.*

THE CHEROKEE STRIP, AN OKLAHOMA BOYHOOD. *By Marquis James. Viking Press, $3.00.*

IT IS ALWAYS a pleasure to me to bring together two books dealing with contrasting aspects of American life that are, for all their contrast, distinctively and characteristically American. This is one way of overcoming one's provincialism, whether of culture or locality, and of getting a quickened feeling that our country's past and present are "so full of a number of things" that "America" cannot be defined in terms of any one community's interests and occupations. Books that describe the various racial strains in the country do this in another way. All our good histories and geographies do the same, in more or less academic fashion.

First, as to the book about early American sculpture. George Washington did more for the encouragement of sculpture in this country during the half-century after his death than a dozen art schools could have done. The country entered upon nationhood with a great surge of patriotic feeling and with a roster of Revolutionary heroes—Washington far ahead of all others—to whom it wanted to pay homage and whose fame it desired to perpetuate. Sculpture, in one of its aspects, is a commemorative art. The Hudson River school of painting was already picturing this land of hope and glory as seen in the glow of both patriotism and romanticism. Though some of these artists also painted portraits—this was, in fact, their surest way of earning a living—there was need of something at once monumental, personal and patriotic. That meant sculpture. But there were no sculptors in America. When the North Carolina legislature resolved to place a statue of Washington in the rotunda of its state house, the matter was re-

ferred to Thomas Jefferson for advice. He replied: there was (1816) no sculptor in America capable of executing such a work; the commission should be given to Canova; the material should be white marble; the style and costume should be Roman; the cost would be about $10,000. Jefferson's advice was followed to the letter. This figure, though destroyed by fire in 1831, set the pattern for American political sculpture, which soon became what might be called the oratorical school of sculpture. Legislatures became the principal patrons of sculpture, as the church had been in the Middle Ages.

American sculptors quickly arose to supply the demand. In 1832, the year after the fire at Raleigh, Congress commissioned Horatio Greenough to make a statue of Washington for the rotunda of the Capitol. This was the first important commission to an American sculptor. American sculptors studied in Italy, and some established studios there and won European reputations which enhanced their appeal to customers at home. Hiram Powers, W. W. Story, Thomas Crawford and William Henry Rinehart were among the notables. William Rimmer and Clark Mills gained success without studying in Italy. To the patriotic theme were added also classical and sentimental motifs. As we look at these works now, they seem far more imitative than creative. Having so recently emerged from colonial status in relation to England, America became a dependency of Italy as regards sculpture—except that, back of the production of marble effigies of toga-clad statesmen lay an authentic impulse to glorify the country and the men who were making it great. America believed in herself, and didn't mind showing it by singing the praises of her heroes in the artistic idiom that was current in Europe and therefore had an irresistible charm for Americans who, for all their big talk, were humble admirers of European "culture."

Oklahoma is something else. Fifty years ago it was said that "Chautauqua is the most American thing in America." I suggest the Oklahoma of that period (or of the present, for that matter), with special reference to the "rush" at the opening of the Cherokee Strip on September 16, 1893, as a possible candidate for that rating. Mr. Marquis James—best known for his Pulitzer prize-winning biographies of Sam Houston and Andrew Jackson—went into Oklahoma as a small child shortly after his father had made the "rush" and secured a location near Enid, the heart of the strip. My uncle, William Garrison, riding down from the northern border that day, stopped short of Enid, at Pond Creek, spent the rest of his life there, became a state senator and a pillar of the new commonwealth. He was a college graduate, a frontier farmer, and as thoroughgoing and intelligent a liberal as I have ever known. One must take into account men like him to understand Oklahoma, and America. Mr. James' parents also were educated people; his father was a lawyer.

The story of this Oklahoma boyhood gives a boy's-eye view, supplemented by more mature observations, of the whole panorama of life in a community that was launched into existence with a starter's gun and grew from the grass roots with the speed that such a start would suggest. The boy's first years were spent on the claim; the later ones in Enid. The oil discoveries came, but his father's unlucky investments kept the family poor. He played, went to school, had jobs, witnessed or participated in the various "boosting" enterprises that new western towns are addicted to, and finally got into newspaper work. All this is not history—not even biography in the usual sense. Rather, it is an autobiographical case study with the kind and amount of background material that makes social history of the most authentic and interesting sort. It gains added importance because the opening of the Cherokee Strip, when in a single day a hundred thousand people poured into an area the size of Massachusetts to get free land, marked the end of the American frontier as much as any single event could.

W. E. Garrison.

Books in Brief

Children of the Covenant. *By Richard Scowcroft. Houghton Mifflin Company, $2.50.*

The "children of the covenant" are third-generation Mormons. Mr. Scowcroft himself, 29, born in Ogden, now teaching English at Harvard, is in the third generation from Mormon grandparents on both sides who came from England to Utah as converts. The scene of the novel is Ogden, and its central character is a youth who had just returned from a tour of duty as a missionary in England. So it will be agreed that the author did not go afield for his material but writes from the inside of a situation of which he has first-hand knowledge. The novel will not be popular among the Latter Day Saints. It does not attack their faith and it reports no scandals, but it depicts a crude and provincial culture and a religious system struggling with tragic impotence against the infiltration of alien influences. While young Burton is the pivotal figure, the dominating character is his mother—only she failed to dominate Burton. She is the one most unswervingly faithful to the Mormon tradition. She goes down with colors flying, but she goes down. It must not be understood that Mr. Scowcroft was writing a tract either for or against Mormonism. His theme is more personal; it is the case of a youth intellectually naive, his faith in his inherited religion unshaken because unquestioned, but resenting both its restrictive mores and its failure to maintain its former prestige in the face of the "gentile" invasion.

Chinese Wit, Wisdom and Written Characters. *By Rose Quong. Pantheon Books.*

Nearly everyone knows that the simpler Chinese characters were originally pictographs and that the more complex ones are built up of these by a logical process which often has a figurative or whimsical flavor. Miss Quong illustrates this principle by showing the origin of some of these characters, their modification into the forms now current, their combination into more complicated characters, and the linking of these into proverbs and colloquial sentences. The most familiar illustration is the placing of the character for "woman" under the one for "roof" to make the character for "peace" or "contentment." (It is sometimes said that the symbol for two women under one roof means "trouble." Whether or not this is true sociology, it is false Chinese; there is no two-women-under-one-roof character. But there is a three-women character which means just what you suspect, though you might think two would be enough.) All this is very picturesque and very revealing of the Chinese way of thinking as well as writing. And, though there is no roaring humor or deep philosophy, there is much quiet wit and homely wisdom. One can get something of the "feel" of the Chinese language from this graphic representation of it. But the catch is that in only a very small per cent of the Chinese vocabulary does the analysis of the character give any very helpful hint as to its meaning. The etymology is generally too obscure to be very enlightening. So this is no textbook for those who want to begin the serious study

of the language. It is a beautiful introduction to it for those who want to know what it is like. The book itself, designed in a reasonable facsimile of the Chinese manner and with a column of Chinese calligraphy in red on every page paralleling the English text in black, is a delight to the eye.

THE PRACTICAL COGITATOR, OR THE THINKER'S ANTHOLOGY. *Selected by Charles P. Curtis, Jr., and Ferris Greenslet. Houghton Mifflin Company, $3.00.*

Prose anthologies are usually too scattering, too dull or too sweet. This is none of those. Its extracts, from half a line to ten pages in length, from Confucius to Gertrude Stein as to source, are focused upon a consistent sequence of the aspects of man as a reasonable being—and, because reasonable, also social, sensitive to beauty, and never completely satisfied with what reason can comprehend. It avoids the pearls and posies of prettified wisdom which lend a too saccharine savor to many a collection of gems of prose. This is something more rugged than a sentimental journey through the world's great literature. Of course brief selections torn from their original contexts do not form even an introduction to the authors' systems of thought, if they had systems, but that is not the purpose. Rather, they are stimuli, sometimes irritants, to set in motion the reader's own thinking process. Such a volume would be a good companion on a long trip. Incidentally, there is a good deal of it. It is compact in form but it has 577 pages.

Books Received

(Some of these will be reviewed.)

The Two-edged Sword. By Norman F. Langford. Westminster Press, $2.00. Thoughtful sermons by a minister of the United Church of Canada.

Guideposts to a Free Economy. By Harley L. Lutz. The Tax Foundation, 30 Rockefeller Plaza, New York, $2.00. Anti-Beveridge; anti-Murray Bill; pro-Hayek. The author's concluding "simple recipe for prosperity" is this: "If you want to make a dollar by any honest means you are free to try, and if you succeed you may keep it." That seems an oversimplification of the economic problem, but the author's total treatment is not so simple. If this book were publicized as Hayek's was, it would receive equal acclaim—and criticism.

Christian Vocation. By Douglas Horton and others. Pilgrim Press, $1.25. Radio sermons by Dr. Horton, William B. Lampe and Ernest Fremont Tittle.

Nature and Value. By Edgar Sheffield Brightman. Abingdon-Cokesbury, $1.50.

The New Dawn. By Powell Spring. Banner Press, Emory University, Georgia, $2.00. Verse.

Light of Christ. By Evelyn Underhill. Longmans, $1.75. A series of devotional addresses given at the House of Retreat, Pleshey, in May 1932, with a prefatory memoir of the author by Lucy Menzies.

Trail Dust. By Frank L. Alton. Dorrance, $1.50. Verse.

The Nature of God. By Duncan E. Littlefair. Fountain Street Baptist Church, Grand Rapids, Mich., $1.00. A series of sermons.

Cut Is the Branch. By Charles Edward Butler. Yale University Press, $2.00. A volume in the "Yale Series of Younger Poets." These strong and thoughtful poems deserve a permanent place among the records of the war, as expressing the reactions of a soldier who remained at heart a civilian.

Christmas, An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan. Augsburg Pub. House, Minneapolis. For the fifteenth year this annual brings its message of faith and beauty. The contents of this volume include (besides much else) rather elaborate illustrated articles on stained glass and on Chinese music. But pictures and text more definitely related to Christmas still dominate the book.

Pulpit Manual and Minister's Guidebook. Edited by Thomas H. Warner. Pulpit Press, Great Neck, N. Y., $1.00.

America and the New World. By Norman Angell and others. Merrick Lectures at Ohio Wesleyan University. Abingdon-Cokesbury Press, $1.50.

American Child. By Paul Engle. Random House, $2.00. A wonderful little book of sixty sonnets suggested by aspects of the mind and heart of his own small daughter, by one who ranks among the best of the younger poets in thought, imagery and felicitous phrasing. It is a shame to speak of "child psychology" in this connection, but such clairvoyant understanding of childhood is the foundation on which that science must be built. The chief appeal of the book, however, is to those who, regardless of scientific interest, want to see into the minds of their small children.

Science and the Planned State. By John Randal Baker. Macmillan, $1.75. An Oxford scientist argues against centralized governmental control over scientific research. As practiced under totalitarian governments, it is obviously bad; but even the milder forms of control now being urged in relatively free societies would, the author believes (and comes close to proving), sacrifice long-range progress to immediate utility, substitute technological improvement for basic research, and shackle the creativity of many minds by subordinating them, in the interest of system and "efficiency," to political pressures or to a scientific high command which, however competent, could scarcely be omniscient.

God Can Wait. By Fred I. Cairns. First Parish, Needham, Mass. Six sermons by the Unitarian minister of this parish.

The Book of Worship for Church and Home. Methodist Publishing House. The Methodist General Conference of 1940, the first after the union, appointed the commission whose work has issued in this volume. It contains orders of worship, forms of service for many special days, materials which may be drawn upon for the enrichment of the service, and prayers and readings for private or family devotions. The title-page makes it clear that the book is "for voluntary and optional use." It supplements, and doubtless will largely supersede, the ritual portions of the Methodist *Discipline*, also optional, which have been in use in greater or less degree since 1792.

The Lord's Supper in Protestantism. By Elmer S. Freeman. Macmillan, $1.75.

Let's Talk About Peace. By Henry G. Alsberg. Hastings House, $2.75.

Wartime Mission in Spain. By Carlton J. H. Hayes. Macmillan, $3.00.

Nationalities and National Minorities. By Oscar I. Janowsky. Macmillan, $2.75.

Citizenship and the New Day. By Parley Paul Womer. Abingdon-Cokesbury, $3.00.

Toward a Democratic New Order. By David Bryn-Jones. University of Minnesota Press, $3.50.

The Jewish Dilemma. By Elmer Berger. Devin-Adair Co., $3.00.

The Gospel According to Gamaliel. By Gerald Heard. Harper, $2.00.

The United States and Britain. By Crane Brinton. Harvard University Press, $2.50.

A Religion for Greatness. By Clarence R. Skinner. Murray Press, 16 Beacon St., Boston. Dr. Skinner, professor of applied Christianity and dean of Tufts College, believes that the world's evil plight is to be cured not by the poultices and plasters of specific techniques for relief, but by understanding and applying the basic realities of the Christian religion. Five of his nine chapters are on economic, racial, political, social and scientific universalism.

Trial Balance, Collected Stories. By William March. Harcourt, $3.50. During the past twenty years, March's stories have won the approval of the most critical American and British editors and have appeared in many of the best magazines. One doesn't have to *like* them to recognize the power of his technique. Some of the 55 stories in this collection have not been previously published.

The Land and the People of India. By Manorama R. Modak. Lippincott, $2.00. A brief, well written and well illustrated ac-

count of India's past and present, from the Indian point of view.

A Knight There Was. By Mary England. Macmillan, $1.00. The simple and moving record of an English boy at home, at school, in the army, in North Africa. He did not return. When war casualties are numbered in the millions, it is well for those who did not themselves suffer a personal loss to have something like this to help them realize the value of just one human unit among those millions.

PAMPHLETS

Theology in an Age of Science, Inaugural Lecture as Regius Professor of Divinity, Oxford University. By Leonard Hodgson. Oxford University Press, 70 cents.

Some Economic Aspects of Alcohol Problems. By Benson Y. Landis. Quarterly Journal of Studies on Alcohol, New Haven, 50 cents.

Saboteurs of Victory. By Irving Barshop and James Rorty. Postwar World Council, 112 E. 19th St., New York, 10 cents. A defense of C.I.O. policies and an attack upon its critics.

While the Past Burns. By Lillian Everts. Author, 187 Hicks St., Brooklyn, N. Y., $1.00. A "Lantern" prize poem.

A Junior Teacher's Guide on Africa. By Muriel B. Patterson. *Discussion Suggestions for Adult Groups on Africa.* By Margaret M. Sherman. *A Primary Teacher's Guide on Africa.* By Armilda B. Keiser. *A Primary Teacher's Guide on "The Church Among Uprooted Americans."* By Jeanette P. Brown. *The City Church in the War Emergency.* By H. Paul Douglass. *Rural Americans on the Move.* By Thomas A. Tripp. *A Map of Uprooted People of the U.S.A.* Friendship Press, 25 cents each.

European Jigsaw. By Samuel C. Valkenburg. Foreign Policy Association, 25 cents. A "Headline" pamphlet of 96 pages packed with information, in text and maps, concerning the intricacies of European boundary problems.

Vatican Policy in the Second World War. By L. H. Lehmann. Agora Pub. Co., 229 W. 48th St., New York, 25 cents. A selection of damaging facts concerning political Roman Catholicism before as well as during World War II. The data are authentic and important, but the principle of selection prevents the presentation of a balanced picture. There are gross errors in the concluding summary on page 44.

New Era Testament. By D. Herbert Heywood. Metropolitan University Press, 2403 W. 23rd St., Los Angeles, 50 cents. It would be interesting to know just what cult is represented by the institution with the pretentious name. This pamphlet contains only extracts from the "New Era Testament" which "will be comprised [*sic!*] of literal translations from the original Greek text." The literalness of the translation may be estimated from the rendering of familiar verses in Matt. 5: "Be happy you who are poor, for you shall have a righteous government that will supply your needs."

A Life of Christ. By H. E. Dana. Judson Press. An 88-page pamphlet designed for use as one of the basic texts in the "Northern Baptist Training Series."

CORRESPONDENCE

The Constitution and Conscription

EDITOR THE CHRISTIAN CENTURY:

SIR: You rightly say that the Constitution of the United States intended to make it impossible for all our young men to receive army training. It is worth while to point out that the Constitution not only fails to give Congress power to order this, but contains a specific prohibition. Since the trainees are to remain civilians and go back from their training to civilian life, the training will, by definition, be lengthy militia training; and the Constitution expressly forbids militia training to be enforced by United States authority or administered by United States officers. Any objector can call on the courts to protect him against being seized by an unlawful authority.

You barely touch on the problem of conscientious objectors to the training. The law must, it would seem, either give them an exemption or not give it. Either course will make trouble.

Ballard Vale, Mass. STEVEN T. BYINGTON.

The Test

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Powers' answer to Bishop Oxnam, in your issue of November 14, makes interesting reading. But this is a matter that must be met on the basis of fact and conduct, not on the basis of theory or even of papal pronouncement.

Nashville, Tenn. WILLIAM K. ANDERSON.

A Christian Christmas

EDITOR THE CHRISTIAN CENTURY:

SIR: Christian families have an unusual opportunity this year to demonstrate the real meaning of Christmas. Parents everywhere in America should enlist the whole family in sending money or goods to hungry and cold people in Europe and Asia. What better way is there to teach children the Christmas spirit than by telling them of their needy brothers and sisters across the sea and then getting each member of the family to deny themselves any unnecessary gifts? Families without children would find Christmas more meaningful if husband and wife would wrap up a box of clothing and send it to the Protestant Relief Center, New Windsor, Maryland. There are a number of agencies such as the American Friends Service Committee, Philadelphia, and the Brethren Service Committee, Elgin, Illinois, and a host of others which could channel funds and goods for relief.

Norwich, Conn. GRAHAM R. HODGES.

Wanted, a Plan

EDITOR THE CHRISTIAN CENTURY:

SIR: Most heartily do I agree with your editorial urging another "Cleveland," and as thoroughly do I concur in the often expressed conviction that Christian people are eager to make almost any sacrifice for lasting peace, if only they *know what to do.* Mankind universally wants peace and human well-being, and will pay any price for these things if convinced that that price will secure the results. Witness two world wars for those very objectives. Today, with both wars a betrayal of the ends promised, and with the atomic bomb making doubtful all preconceptions of security, ecumenical Christianity is the only positive voice remaining, and Christianity has the only answer that tackles the fundamental causes of war and peace.

All that is lacking is that that answer be given concretion. The Christian church must be aroused to a passionate enthusiasm for a positive, constructive plan, a great interdenominational crusade so Christian and so unanimous that it cannot fail as war has failed. The little leaflet, "Daring Religion" (to be had free from the Foreign Missions Conference, 156 Fifth Avenue, New York, N. Y.) is a beginning toward such a plan, with its suggestion of a positive call for a billion dollars in "peace bonds" to finance a great missionary drive through cooperating denominational boards. By this plan, the missionary must be Christ-filled, technically trained to respond in all cases to the felt needs and requests of the nations served, in a united effort to "heal all the festering sores where the next world war is breeding."

A new "Cleveland" should set before the church the positive, specific attitudes regarding race, imperialism, the economic un-

rest of our day, and war itself which unmistakably are Christlike and hence obligatory for Christians. That as a unifying background plus a daring, concrete, cooperative plan launched jointly by the Foreign Missions Conference, the Federal Council, and the various denominational boards is the imperative need in this crucial hour of human history, and it offers a superb hope to yearning humanity—the only hope.

Springfield, Ohio. IRENE LAWALL DORNBLASER.

A Widely Held Opinion

EDITOR THE CHRISTIAN CENTURY:

SIR: You have had a good deal to say about the war objectors. I have never read a word in The Christian Century, or in any other church paper coming to me, about the boys who gave their lives, and those who offered theirs, to preserve the very freedom The Christian Century enjoys today. Not a word!

I have had three sons in this war. One of them is now back home. I am proud of him. For the life of me I cannot see how any father could be proud of his son who at the call of his country refused to do his best to keep his mother or his sister or even his country from being robbed, raped, tortured, starved and forced into slavery. To me it seems that such a person has forfeited his right to the respect and confidence of his fellow countrymen.

Where would The Christian Century be today if all young men had been of that mind? You know where it would be. How much freedom would we have today if all other young men had refused to fight for this freedom?

I know what my own church says about the "freedom of the will." I know in many pulpits today there are men who cry aloud for this, but I think I know what they would be doing today if all the young men had refused to fight.

Methodist Church, H. E. CORBIN.
Princeton, Mo.

Why No Protest Now?

EDITOR THE CHRISTIAN CENTURY:

SIR: The current press reports that Martin Niemöller, the newly elected head of the German branch of the world church, is unlikely to receive a travel-permit to attend the sessions of the World Council to be held in Geneva in February. It is stated that he is held to be an utterly sincere Christian and that he loves his country, but that he might launch out against the peace that is not peace.

When Hitler blocked the function of von Bodelschwingh, the first-elected Reichsbishop, and forced the election of Müller, a more pliable man, there was a great outcry of moral indignation at this prostitution of religious leadership to politics. That was, at the worst, an internal affair of Germany. But the present case seems to give weight to the charge made against the world church in wide areas of the world, that it is subservient to British-American power politics. It is bad business for the Christian church.

McKeesport, Pa. JOHN F. C. GREEN.

Letter from a Lonely Soldier

EDITOR THE CHRISTIAN CENTURY:

SIR: With the policy of the war department on demobilization under constant criticism I have yet to hear the still small voice of the church join in the chorus. To me it seems the church should speak loudest of all. With hundreds and thousands of homes and marriages in danger, I can't quite understand the reason for silence. Of course, I am isolated and I am not abreast of the news. I hear only what the Armed Forces Radio tells me and I never listen; it smells too much of propaganda.

I think you will agree that a soldier in service is under a mental and physical strain. I am one of them. Under this strain a fellow gets a distorted attitude about things. Right now I feel there is little that I have faith in or believe with all my heart. Believe me, the soldier is coming home with a heart full of bitterness against the very institutions for which he fought. If you doubt this just sit in a barracks some night and listen to the conversation. Every little bit of patriotism is hailed contemptuously as "flag waving."

The church tried to tell us it wasn't wrong to fight. It doesn't seem to be aware of the dangers now. It is so quiet. Perhaps I am all wrong. Seventeen months overseas and no prospects of getting back make things look so dark, but these are the things I think now.

Greenland. SGT. H. H. VANDEN BOOM.

His Conscience Is Clear

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial says, "Niemöller holds church to blame for war." Any right-thinking Christian could not do otherwise. Let's face facts. Our Christians are moral cowards. They give themselves over to the passion of the hour. They put the state above Jesus Christ. They spread war propaganda, fan the flames of hate and omit the essential Christian doctrines when men's souls are being tried.

"No Christian in America," you say, "has a clear conscience." Stop! I have!

Victor, W. Va. PAUL RULOFF, SR.

One Last Chance

EDITOR THE CHRISTIAN CENTURY:

SIR: Are the churches to permit scientists to lead in the campaign against the perversion of atomic power for war purposes? It appears so. The organized religious forces should rally to the support of these scientists, thankful they can have such a potent ally in a supreme cause. The military are loath to yield their initial advantage of technical knowledge and in this they have, to date, the support of our highest officialdom. Here is an issue so vital to the welfare, to the very existence, of civilization that the churches should eagerly lend their help in a definite and forceful way. Every congregation should have the opportunity to petition the President and Congress so to deal with this new power as to divorce it absolutely from military threat. One could without effort think the good Lord is giving us one more chance to choose the way of life we have so recently shunned. He is saying today as he said to Israel of old, "I have set before thee this day life and good, and death and evil. If thou wilt not hear thou shalt surely perish."

Evanston, Ill. E. ROBB ZARING.

Harvard Theology

EDITOR THE CHRISTIAN CENTURY:

SIR: Have our millenarians been so eager to identify foreign countries with the portents of wickedness mentioned in biblical prophecy that they have overlooked the "A-bomb-ination of desolation"?

Cambridge, Mass. HENRY J. CADBURY.

He's Trembling

EDITOR THE CHRISTIAN CENTURY:

SIR: I tremble for my country when I remember that God is merciful, that the Spirit of God in man is the spirit of mercy. A merciless people is a godless people, and a people indifferent to suffering is a merciless people. Indifference to suffering is no less evidence of the rule of the spirit of cruelty in our hearts than is infliction of suffering. And the spirit of cruelty is the spirit of evil, the rule of which in the hearts of the rulers of our wartime enemies brought their peoples to destruction.

New York, N. Y. FRANK D. SLOCUM.

NEWS *of the* CHRISTIAN WORLD

Presbyterians to Have New Paper

Project Launched at Annual Meeting of General Council — Spoerri Heads Cleveland Churches

CLEVELAND, Nov. 12.—An official paper for the Presbyterian Church, U.S.A., was authorized when the General Council of that denomination met here recently. The paper, planned as a weekly somewhat like *Time* or *Newsweek* in format, will make its appearance by January 1947. Although no editor has as yet been appointed, a committee headed by William T. Houzsche of Trenton, N. J., is proceeding with plans for the paper. The council has made $120,000 available for the enterprise. At the meeting, an increase of more than $500,000 was voted for the benevolent budget of the denomination. If this is adopted by the General Assembly, the total budget for the year beginning next April 1 will be $11,124,227.

* * *

Most Clevelanders Attend Church

In a recent poll published in the *Cleveland Press*, 70.5 per cent of the Clevelanders interviewed claimed church membership. Another poll revealed that 42.5 per cent attend church regularly; 32.5 attend occasionally; 14 per cent seldom attend church services of any kind; and the remainder never attend. In the opinion of 92.5 per cent of those polled, the churches are doing a good job in bettering the community.

* * *

Spoerri New Secretary of Cleveland Federation

A minister who has attained a wide reputation in the field of interfaith cooperation becomes the new head of the Protestant forces of Cleveland. He is Raymond L. Spoerri, for the past 14 years minister of the First Baptist Church of Warren, R. I. Born in Chicago, Mr. Spoerri is a graduate of Denison University and Union Theological Seminary.

* * *

And So Forth

Protestants joined in paying tribute to Catholic Archbishop Joseph Schrembs, who died last week. A leader of his church in the Cleveland diocese since 1921, the archbishop's great heart reached out to men of good will everywhere; his ministry extended to all needy and suffering persons.

Charles Brazda, who had given nearly 40 years of fine leadership to the Bohemian Baptist Church, died recently.

Harold Lancaster has come from Columbus to be pastor of the First Methodist Church here. A. Dale Fiers, formerly of Newark, has succeeded Jacob H. Goldner, who gave 40 years of glorious service at the Euclid Avenue Christian Church. Robert C. Grady, pastor of Westminster Presbyterian Church here, has been called to the Arlington Heights, Ill., Presbyterian Church.

Old Stone Presbyterian Church, which as the mother of the city's Presbyterian churches had a part in the beginning of each of them, has just celebrated its 125 years of distinguished ministry. This church and Euclid Avenue Baptist Church are the only two Protestant churches remaining in the heart of the city. D. R. SHARPE.

British Vote Goes Left

Recent Municipal Contests Continue Trend of National Election

LONDON, Nov. 5.—Until last week it was argued in conservative circles that the swing to the left in last July's national election was perhaps a "snap judgment," and that the municipal elections would show that the country had changed its mind. That is no longer possible, since the municipal elections held last week showed an even greater victory for Labor. In the 154 municipal boroughs, Labor gained 1,011 council posts and lost 23; Conservatives gained 25 and lost 514; Liberals gained 5 and lost 139. Thus it would seem that the voters, though not forgetting their own local problems, were chiefly thinking of the greater issues, such as building, employment, demobilization and wages. The country, in other words, is still willing and indeed eager to let Labor have a full and fair trial.

* * *

Oliphant Protests Keeping Atomic Bomb Secret

Prof. M. L. E. Oliphant, British physicist who had much to do with the development of the atomic bomb, has condemned our scientists for not "having the guts" to do as their American co-workers have done in demanding that governments cease trying to keep the "secret" of the bomb. He described the powerlessness of the nations to protect themselves against the bomb's destructive powers. Only by keeping in the hands of some international authority the manufacture and storage of the bombs, he declared, will any security be possible. The speech in which so great a master as Dr. Oliphant set forth his views is certain to be discussed in Parliament.

* * *

Strikes Point to Inflation

The dockers are busy trying to overtake the great amount of work piled up during their strike, but they have made it clear that if after 30 days of conference their demands are not met, they will again stop work. Other strikes of a lesser kind are threatened. Workers putting to rights destroyed houses in London have demonstrated for more pay; London bus conductors are claiming without any authority the right to reduce the number of passengers permitted to stand on their buses; football players are demanding larger wages. All these threatened strikes indicate that there can be no true order restored on the principle of separate bargaining; that way lies anarchy, or, in revolt from anarchy, some form of syndicalism. At present the danger of such separate action is clearly inflation.

EDWARD SHILLITO.

Glasgow Opens Youth Center

Scottish Churches Seek to Extend the Ministry to the Young—McKenzie Nominated for Moderatorship

EDINBURGH, Nov. 1.—The crowds of young people that throng the streets of our cities on Sunday nights present a problem which the church has not yet found it easy to solve. In Glasgow an interesting effort to meet the need is to be inaugurated on Nov. 4. A large restaurant in the busy center of the town, which is normally closed on Sundays, is to be thrown open from the top floor to the basement each Sunday evening. Good music will be provided and refreshments at usual prices. There will be community singing in the ballroom and a short religious epilogue for all who care to attend. Another aspect of youth work is that done by the Student Christian Movement. Last Sunday evening there was broadcast on the Scottish Home Service of the B.B.C. a religious service of a unique kind. The service was held in St. Giles' Cathedral, which was filled with students from the university. The two speakers were undergraduate students, one in the arts, the other in medicine. They were introduced by Dr. John Baillie. The lesson was read by the principal, Sir John Fraser. It certainly did something toward putting the Student Christian Movement, which has rather languished during the war, on the map again.

* * *

Nominate Missionary For Moderator

The large and representative committee which is entrusted with the task of nominating the moderator for the next General Assembly of the Church of Scotland has made its selection. For the first time in 15 years the choice has fallen upon a foreign missionary, John McKenzie. He recently retired from the principalship of Wilson College, Bombay, a post he had held since 1920. Apart from his work in the missionary college, Dr. McKenzie has been a prominent figure in the public and intellectual life of Bombay province.

* * *

Scottish Artist and Churchman Dies

Sir D. Y. Cameron, whose death has just taken place, was one of Scotland's greatest modern artists. He was equally famous as a painter and as an etcher. Examples of his work have already found a place in the permanent collections of many of the great cities of the world. In Scotland he will be especially remembered for his interest in the beautifying of the church and its services. He has done more than any other man of his day to bridge the gulf, which in Scotland has for 300 years been tragically wide, between religion and the arts.

* * *

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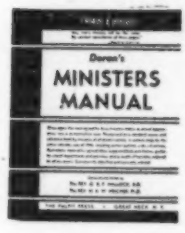

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cupied by men who are not only outstanding as scholars but frankly Christian in outlook. A year ago Prof. John MacMurray was appointed to the chair of moral philosophy. Now Prof. Arthur D. Ritchie has come to the chair of logic and metaphysics. He seems to be conversant with the most abstruse branches of modern science, as with the wide range of philosophic thought. He has also the great gift of lucid and even racy presentation of the most difficult subjects. Quite recently there has been published in the popular "Pelican" series of ninepenny books one by Professor Ritchie on *Civilization, Science and Religion,* which is little short of a masterpiece in its exposition of the development of science and religion through the ages. Ritchie has no hesitation in maintaining that the Christian outlook is ultimately the only rational one.

* * *

And So Forth

Dr. Hutchison Cockburn, on a brief visit home from Geneva, told of the work of Christian reconstruction in Europe in which he is taking so prominent a part. Like all others returning from Europe he had terrible stories to tell of the conditions there, especially in Germany. There is a growing movement here for people to offer to give up part of their food ration coupons if the government will increase the supplies of food to Europe. It is felt that, while we certainly have not much to spare, we are not faced with sheer starvation as are millions on the Continent.

Many hundreds of hospital nurses attended a service specially held for them in St. Giles', Edinburgh, their colored uniforms and white caps making a vivid picture against the dark gray walls and flag-draped roof of the old cathedral.

GEORGE CARSTAIRS.

Only Defense Is Peace

Massachusetts Scientists Say Prevention of War Alone Can Protect Us

BOSTON, Nov. 10.—Armistice Day in Boston is being highlighted by a vast exhibit called "Victory in Science" on the campus of the Massachusetts Institute of Technology. Here are gathered the mysterious and complex weapons of war, including radar and explanations of atomic power. Simultaneously with this exhibit has come a statement from some 500 professors and other scientific experts who are obviously worried over what their discoveries and inventions will do to civilization. Meeting in Cambridge, these men said: "The only defense against atomic explosives is the prevention of war itself. Mankind cannot afford a war with atomic weapons. The traditional methods of internal policy have not been able to prevent war. Now national sovereignty in its traditional form will have to be sacrificed."

* * *

Luccock Lectures at Andover Newton

Halford E. Luccock came to Boston recently to deliver two lectures at Andover Newton Theological School convocation. Speaking largely to ministers he discussed "The Hunger for Affirmations" and "Finding the Range in People." Dr. Luccock keeps clear his title as champion minister to ministers, giving a maximum of fertile ideas per paragraph. At the same convocation John Knox of Union spoke on "Christ—the Wisdom of God," and Fred Field Goodsell of the American Board of Missions presented the Hyde Lecture on Missions, speaking to the subject, "Disillusionment as a Factor in Human Progress—with special reference to current problems in the Near East." Herbert Gezork of Andover Newton has just come back from an official trip to Germany, the country of his birth, which he left in 1936. Dr. Gezork could not find his own mother or sisters in Germany, so uprooted are the people.

* * *

Lutherans Crowd to Hear Maier

Over 17,000 people crowded into the Boston Garden on a recent Sunday afternoon and evening to hear Walter Maier of the Lutheran Hour denounce the four foes of the Christian faith. He listed them in this order: godless communism, the breakdown of Christian home life, anti-biblical teaching and unbelief, apostasy and denial of the Lord. Dr. Maier has a vast following as a result of his radio preaching and he proves that even traditionally calm New England people can take a gospel of fire and brimstone. He later had to deny that he had claimed the world would come to an end on a certain date.

* * *

And So Forth

Dr. Samuel M. Lindsay of Brookline suggested the other day that the Baptists should adopt the Catholic systems of paying their pastors. He said at the annual state Baptist convention, "I hope the day will come when the Protestant churches will pay their pastors $1,000 a year, give them a house and pay their living expenses."

One hundred eighty students and faculty of Mount Hermon School became members of the school church two weeks ago. Dr. J. Glover Johnson is chaplain at the school, famous for its beginnings under D. L. Moody and for the high-quality education given there ever since. Both Northfield and Mount Hermon continue their fine tradition of Christian education.

James Michael Curley has just been elected mayor of Boston by a 50,000 plurality, even while he is under indictment in Washington for fraud in war contract deals tied up with his service as a congressman from Massachusetts.

Wilburn B. Miller has just been installed as minister of the historic First Church (Unitarian) in Cambridge, set on the edge of the Harvard yard.

CARL HEATH KOPF.

Urge Churches to Help 'Uprooted' Peoples

An urgent appeal to community religious leaders to increase efforts to aid uprooted peoples in congested emergency housing areas during the period of reconversion has been issued by the Home Missions Council of North America. The council points out that recent surveys show that only about 25 per cent of the families now living in government housing projects and trailer camps in war industrial areas are planning to go "back home."

Seattle Looks at Racial Problems

Many Organizations Join to Sponsor an Interracial Clinic, Make Specific Recommendations for Action

SEATTLE, Nov. 5.—As a result of the two-day interracial clinic just concluded here, the Washington council of churches has decided to conduct a number of other clinics on the same pattern in different parts of the state. Each clinic will use the report of the Seattle project in setting up its program. The clinic here was sponsored by a committee representing a wide variety of organizations: the race relations department of the city council of churches, the mayor's civic unity committee, the church and industry committees of the chamber of commerce and the council of churches, the C.I.O., the A. F. of L., the state conference of social work, the anti-defamation league, the family life department of the public schools and the federal and local public housing authorities, plus the chief of police and the county sheriff. More than 300 representatives attended the sessions, which were directed by George E. Haynes, executive secretary of race relations on the Federal Council staff, and John R. Harris, secretary of race relations for the Seattle council of churches.

* * *

Clinic Recommends Specific Action

The project was set up to deal with only two of the many phases of the race problem: housing and employment. Concluding its discussion, the clinic recommended that labor unions should eliminate all racial discrimination, that teamsters should be urged to stop preferential practices in handling the products of Japanese-American farms, that prohibitions against Filipinos in housing groups should be canceled, that permanent state legislation on fair employment practices should be enacted, that schools should consider employment of teachers from the racial minority groups, and that real estate restrictions against racial groups should be removed.

* * *

United Nations Charter Is Studied

Several thousand citizens of this area have been studying the meaning and workings of the United Nations Charter as the result of efforts by the Northwest Commission to Study the Organization of Peace, of which Mrs. Ruth Price is secretary. The study was carried on through four projects. The first offered six lectures by professors from the University of Washington and by Wesley F. Rennie, secretary of the Seattle Y.M.C.A.; the second was a series of 10 lectures under the auspices of the Northwest Commission, the state university, the Washington Technical Institute (Y.M.C.A.), the Seattle adult education council, the public schools and the public affairs committee of the Y.M.C.A.; the third consisted of three lectures by Charles E. Martin of the political science department of the state university; the fourth, of five lectures given by Mr. Rennie at the

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First Baptist Church's "university of life." In addition to the four projects, a number of single lectures and luncheon discussions at which the charter was considered were offered.

* * *

And So Forth

Mary McKee, for 11 years the successful pastor of the Fauntleroy Congregational Church, was recently married to Joseph Chester, pastor of the Community Church (Methodist) at Auburn, and has resigned to become co-pastor of her husband's church. Miss McKee has served as president of the Seattle and King county Congregational ministerial association, and has been popular as a speaker before high school and university groups.

The annual leadership training school conducted by the city council of churches is now in session at the Plymouth Congregational Church, where it will continue for six consecutive Tuesday evenings. It is offering a choice of 11 classes in subjects as varied as "The Christian Message for Our Present-Day World" and "What Every Superintendent Ought to Know." Attendance this year is at a record high of 420. Sixty-five churches in 13 denominations—including the Russian Orthodox Church and the Latter Day Saints—are represented.

A recent sermon, "Good-by, God, I'll Be Going to College," preached by Harold V. Jensen, pastor of First Baptist Church here, has attracted wide attention among young people of the city.

Station KIRO has worked out a new type of forum broadcast for Sunday afternoons; its subject: "Northwest Question of the Day." BERT G. MITCHELL.

Lutheran Laymen Organize Cooperative Movement

Voicing the belief that "these times require the constant cooperative efforts of the best that Lutherans can offer to combat a secularized nation and world," 15 laymen of three Lutheran bodies met in Pittsburgh recently, according to the Lutheran *Outlook*, and organized a movement to be known as Lutheran Men of America. Its aims as announced: "1. To develop better understanding and fellowship among all Lutherans; 2. to help meet the great challenge which has come to all Christendom as the result of the world crisis arising out of the war; 3. to foster publicity looking toward a wider dissemination of the Christian philosophy of life; 4. to encourage local fellowship and cooperation among all Lutherans; and 5. to encourage Christian education at all age levels."

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Franco Rebuilds Spain's Churches

Dictator's Government Restores Roman Catholic Cathedrals—Caudillo Takes Heart from London Fiasco

MADRID, Oct. 19.—Among the figures on reconstruction recently published by the Spanish government to show what has been accomplished in rebuilding the area devastated by the civil war, those on church reconstruction are notable. One cathedral—that of Vich—has been entirely restored, and repair work on nine other churches is far advanced. Four bishops' palaces have been rebuilt and three are under repair, while five seminaries are now completely renovated and three more begun. Now that this winter work is well under way, the daily state bulletin frequently carries statements of funds allocated for continuing the restoration of churches. Today's bulletin alone reports the allocation of 152,000 pesetas for repairing the choir of the Cathedral of Santiago de Compostella, and 156,000 pesetas for work on the Escorial royal monastery and the Zaragoza cathedral.

* * *

Spanish Catholicism Is Strongly Missionary

The great cathedral at Vich was reopened with pomp and ceremony the other day by Martin Artajo, Catholic minister of foreign affairs, who acted as Franco's representative, with Archbishop Arce Ochoterena of Tarragona officiating. Meanwhile, Spain is preparing for a great missionary week for the propagation of the Catholic faith. According to the latest statistics, Spain already has missions conducted by nine different Catholic orders of priests and nuns in 18 foreign countries, including South American countries. Last year a great effort was made, especially among schoolchildren, to collect money for these missions, and now the walls of Madrid are plastered with colored posters calling the people to new efforts.

* * *

Franco Encouraged by London Collapse

When the Council of Foreign Ministers began its meetings in London, it was quite obvious that Franco was in a highly nervous mood. Continued onslaughts from Britain and the United States, the publication of the Churchill-Franco correspondence and the Roosevelt-Armour letter, Harold Laski's speech to American radio listeners, the visit of the American and British ambassadors to protest against the proposed execution of the Spanish prisoners Alvarez and Zapirain—all this served to demonstrate that the Allied attitude toward the dictatorship is one of hearty disapproval. But when the attacks died down without bringing about concrete action, Franco began to regain confidence. The failure of the London conference heartened him powerfully.

* * *

Sops for the People Of Spain

The past month has seen little change in the political situation here. After a

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fortnight's constant cabinet meetings the government has issued an announcement which gives the country the impression that Franco has decided to hang on to power. There have been sops for the people, of course. One of them is the implementing of the so-called bill of rights—with the proviso that every right granted can be withdrawn without notice by the government. Another is the decision to hold municipal elections in March. But since it is pretty certain that only those will be permitted to vote who are listed in the preponderantly Falangist voting census of 1940, it is unlikely that the elections will produce any change.

* * *

Portugal Unprepared For Election

Portugal, which during the last week or two has been seething with excitement over the approaching elections, is being held up as a horrible example by Franco's press. It is difficult to tell whether it was a clever political maneuver on Salazar's part suddenly to grant the opposition the right to be represented in the election and give it a certain amount of freedom in the electioneering campaign, and then sit back and watch the country work itself into a state of chaos. The equally sudden suspension of the privileges granted, however, is a sure indication that they were too sweeping for a country unprepared for them. In Portugal, only the literate half of the population has the franchise.

JOSE SHERCLIFF.

Jones Says 'Share Secret'

Monopoly on Atom Bomb Will Cause Hate, Evangelist Tells Denver

BOULDER, COLO., NOV. 12.—In response to inquiries on the problem of the atomic bomb, E. Stanley Jones told reporters during his recent mission here that he believed the secret of the atomic bomb should be shared with other nations. "If we keep the secret to ourselves," he said, "we will engender suspicion throughout the world. If the secret is handled collectively, fear of the bomb may mean the beginning of wisdom. I used to say, 'A new world for everybody or a world war for everybody.' Now I say, 'One world or no world.'"

* * *

Relocation Center Now A Ghost Town

Amache, Colo., which was a community of 8,000 Japanese-Americans after their evacuation from the west coast, is now a ghost town. Some of us who visited Amache during its lifetime carried away a picture quite different from the hysterical one painted during the early war days. Lee Casey of the *Rocky Mountain News* wrote: "On my first visit, the receptionist in the manager's office was a famous soprano who had been a concert star in Paris and London, and the cartoonist on the mimeographed newspaper had been honored by a one-man show of his paintings in San Francisco. One of the copy readers on the newspaper told me a little wryly that the Bill of Rights had been the thesis for his master's degree at the University of Southern California, and that he was having some trouble in trying to reconcile practice with precept in his own case."

* * *

Teachers Find Governor Not at Home

The poor pay of Colorado teachers was the main subject for discussion when 5,000 of them from the eastern part of the state met in Denver for their annual convention. They marched to the state capitol to present their grievances to Governor Vivian, but he found it convenient to be absent. President Stearns of the state university had told the teachers in his address that they hold the keys to democracy, but they found that they did not hold the keys to the governor's office. They have been promised that their problems will be considered during the coming special session of the legislature.

* * *

Wahlberg Resigns Pastorate

Edgar M. Wahlberg, for 16 years successful pastor of Grace Community Church, in one of Denver's most needy areas, returned from serving for the past year with UNRRA in Greece only to resign his pastorate in order to carry on similar relief work in China. Dr. Wahlberg, who spent his years in Denver transforming juvenile delinquency into juvenile virtue, will always be found where the great social issues are sharply joined.

* * *

And So Forth

Rabbi C. E. H. Kauvar of Denver is observing the 44th anniversary of his service at one synagogue. A Christian leader of the city has said of Rabbi Kauvar: "As an ambassador of good will among all faiths, he is without a peer."

Howard E. Kershner of the Save the Children Federation, who recently returned from a survey of the conditions among children in France and the Low Countries, is to come to Denver Dec. 14 for a series of meetings.

First Plymouth Church and St. John's Church of Denver are holding their annual seminars.

CLARENCE W. KEMPER.

Denominational Leaders Seek To Promote Visual Aids

Executives from the publishing houses and boards of education of 16 major denominations met in Chicago Oct. 17-18 to consider means of stimulating the production of motion pictures and other visual aids for church school use. They urged denominational publishing houses to make more equipment and materials available, and suggested that small regional libraries from which such material might be ordered be established. They recommended that courses in the field of audio-visual education be included in seminary programs. The conference was sponsored by the International Council of Religious Education.

German Friends Send Message To Americans

The German Friends Yearly Meeting, according to Religious News Service, has sent a message to American Friends which asserts that "Friends share in the guilt of their nation before God and are striving together with it for an inner regeneration and a new moral and religious life."

Canterbury Dean Arrives in U. S.

Will Urge Soviet-American Friendship in Lecture Tour—Stanley Jones Speaks to Brooklyn Crowds

NEW YORK, Nov. 16.—Members of the city's clergy gathered at Calvary Episcopal church house Thursday to welcome Hewlett Johnson, dean of Canterbury Cathedral, who had arrived two days before to begin a speaking tour through this country and Canada in the interest of Soviet-American friendship. In his address to the ministers, Dean Johnson declared that keeping the method of atomic bomb manufacture secret is bound to accentuate suspicion throughout the world. The Russians, he pointed out, are likely to fear that they are not to be entrusted with the secret. He suggested that if the situation were reversed the suspicion would be on the other side. William Howard Melish, rector of Holy Trinity Episcopal Church, Brooklyn, will accompany the dean on his tour.

* * *

Stanley Jones Inspires Brooklyn

Stanley Jones has spoken to thousands during his visit to Brooklyn. The city-wide ministers' meeting he was to address at Fifth Avenue Presbyterian Church began in the chapel, which holds 450 persons. However, ministers arrived in such numbers that the meeting was moved to the main auditorium, which was soon overtaxed by the more than 1,000 persons who came to hear the evangelist. At an interracial meeting the Greater Bridge Street A. M. E. Church was filled to capacity. Thousands have crowded the Hanson Place Methodist Church for the evening meetings. More than 7,000 young people in three high schools attended assemblies at which Dr. Jones spoke, and the Kiwanis and Rotary clubs heard him in a joint session.

* * *

Urges Religious Freedom In Italy

Speaking at a meeting held under the auspices of the World Council of Churches, Bernardo Cacciapuoti, professor of physics at the University of Rome, urged that aid be given Italian Protestants in their effort to secure complete religious freedom. "As a result of the signing of the concordat between the Vatican and the Italian government," he said, "Roman Catholics and fascists were united in their efforts to restrict our liberties and our religious work." He advised aid to existing Protestant groups rather than fostering of "missionary" work in Italy.

* * *

Demand Control of Atomic Energy

At a dinner attended by 2,000 persons this week, Harold E. Stassen declared that placing the control of the atomic bomb definitely on a world level was the only real hope for future peace. He maintained that the present policy of secrecy and suppression will challenge other countries to develop the destructive power of atomic

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energy and retard its development for peaceful and constructive purposes. The American Physical Society, meeting at Columbia University last Friday, demanded that the secrecy surrounding atomic developments be removed immediately and international control of all armaments be established. The Synagogue Council of America has sent a message to Secretary of State Byrnes urging the outlawing of atomic energy as an implement of war and the transfer of our atomic knowledge to an international commission under the United Nations Organization.

* * *

And So Forth

More than 100 Protestant ministers of the New York area joined with leading psychiatrists of the city in a recent conference at Union Theological Seminary to discuss ways in which religion and psychiatry may cooperate in giving mental and spiritual aid to returning service men. The conference was sponsored by the service men's council of the city with the cooperation of the commission on religion and health of the Federal Council of Churches.

Franklin C. Fry, president of the United Lutheran Church, addressed a Reformation Day service held at the Brooklyn Academy of Music. More than 2,500 members of the 94 churches which make up the Long Island conference of the United Lutheran synod of New York attended the meeting.

One-half of the 162 complaints turned over to the state commission against discrimination since July 1 have been disposed of, according to Henry C. Turner, chairman. Of these, 44 were dismissed for lack of jurisdiction, 12 were discovered to be unfounded, 30 were settled and five were withdrawn. None of the cases had reached the stage at which the state law provides for fines and imprisonment upon conviction.

J. Henry Carpenter.

Gary Strike Ends

Students Who Protested Interracial Enrollment Return to School

Chicago, Nov. 16.—The 800 students of Froebel high school in Gary who have been on strike in protest against the presence of Negro students in the school decided on Nov. 12 to return to their classes. The action, it is reported, came about as a result of the announcement of the state superintendent of schools that no complaints would be considered as long as students were out of school. Parents of the students voted to support the return of their children to school, but persisted in their demand that the principal be removed, in spite of the report of three impartial educators which approved his administration and recommended physical improvements in the building, fewer police, more counselors, liberal transfer provisions and adjustment of teacher loads. Not considered so far is the fact that Gary's other high schools are segregated.

* * *

Publish Guidebook on Tolerance

Going Along Together: Literature Points the Way, a 44-page guidebook for elementary teachers, was introduced by the bureau of curriculum of the Chicago board of education into the public schools last week as a contribution toward the elimination of racial antipathy and prejudice. Objectives of the text, stated in the manual, are to instill in the pupils attitudes of respect, trust and understanding toward all racial and religious groups; to acquaint them with the contributions of all groups in the field of literature; to lead them into attitudes of cooperation with all groups; and to give them a sense of the heritage which we possess through the contribution of each.

* * *

Congregational Party to Visit Mission Fields

Albert Buckner Coe, pastor of First Congregational Church, Oak Park, Ill., has been granted a leave of absence by his congregation to join a party to visit the denomination's mission fields in India, South Africa, Palestine, Turkey and Greece. If the opportunity opens for a visit to China and Japan, these fields may be substituted for South Africa. Other members of the party will be Raymond A. Dudley, secretary of the American Board of Foreign Missions, and Pattie Lee Coghill, secretary of the Board of Home Missions.

* * *

And So Forth

Angus S. Hibbard, who since his retirement 25 years ago as general superintendent of the American Telephone & Telegraph Co. has devoted his time to the affairs of the Episcopal Church, died Oct. 21.

An aviation school to train missionaries as pilots has been established at Winona Lake, Ind. The board of the school, drawn from independent missionary societies, colleges and "Bible" churches, includes Torrey M. Johnson, president of the Youth for Christ movement. Six missionaries have completed the course.

An interracial rally sponsored by the Chicago Christian youth council as an answer to the anti-Negro strikes which have occurred in Chicago schools will be held at First Presbyterian Church Nov. 24.

Charles L. Venable.

Pastor Urges Germans To Accept War Guilt

A message calling upon the German people to accept responsibility for crimes committed by them during the war was issued recently by Pastor Friedrich von Bodelschwingh, head of the famous Bethel mission near Bielefeld, Germany. "We cannot disclaim responsibility for the guilt and fate of our people," he is quoted by Religious News Service as having said. "We will not cover ourselves with the excuse that we did not know much that went on behind the barbed wire of camps. . . . Let us bow our heads under God's judgment and not lay the blame upon others, but begin with ourselves by returning with all our hearts to Him who can change even the heaviest judgment into a blessing. Many will have to retire who came to their office by the use of violence or by means of government compulsion alien to the nature of the church." Pastor von Bodelschwingh expressed gratitude that the German church has been freed "from certain oppressions which hindered its work and preaching for 12 years."

Fijians Will Have Majority in Synod

New Methodist Constitution Gives More Votes to Natives—Secondary Education Is Being Stressed

RICHMOND, FIJI, Oct. 25.—The new constitution to be presented for adoption by the Methodist Synod of the Fiji islands provides that the majority vote in the synod will pass from white to native religious workers—a change that will have a far-reaching political and social effect in the islands. The number of white ministers is to be reduced, while more circuit superintendents, most of whom are natives, are provided for. Formerly there were three sessions in the synod: European, Indian and Fijian. Now there will be no European session; instead, there will be three separate synods: Indian, Fijian and a united one. Indians and Fijians will determine issues peculiar to themselves in their own groups, but questions of wider importance will be handled by the united synod. In none of the three synods will white missionary workers have a majority vote. The new plan is a sincere attempt to recognize the rapid development of the Fijian people.

* * *

Secondary Education Gets New Attention

One of the important subjects to be discussed at the Pacific missionary conference being planned for 1947—to be held, probably, in Fiji—is that of a central theological institution for the southwest Pacific area. Such a school was requested two years ago by Fijians, and the proposition is being seriously considered by a national missionary council in Australia. There is also talk of a similar institution for the training of teachers. Methodists in the islands are endeavoring to raise £10,000 for secondary education, with a new emphasis on science and commercial subjects. Roman Catholics are energetically conducting a campaign throughout the islands to advance their secondary schools. It is reported, too, that the government is planning to extend its scheme of secondary education. This new emphasis is an indication of the rapidity of Westernization in the islands.

* * *

Plan Aid to Lepers In Solomons

A medical survey just completed in the British south Solomons reveals that the comparatively small population in those islands includes more than 1,000 lepers, only 10 per cent of whom are receiving any attention. At a recent meeting in Guadalcanal of representatives of churches which are carrying on medical work in that area, it was voted to further a project for a central leper hospital. The problem of the leper is being effectively met in the Fijian group by the leper station on the island of Makogai, but in other islands of the southwest Pacific there is still much to be done.

* * *

Seek Reform in Sugar Cane Industry

Indian sugar cane workers have held a

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number of public meetings to consider the Shepherd report on the dispute between the big sugar cane interests and the cane farmers. Working through their members in the legislative council, Indians have passed some significant resolutions on the subject. They ask that the companies' profits be limited to 7.5 per cent; that weighing machines be periodically checked by police; that a minimum price of 30*s.* per ton be guaranteed, and that if this price is not met the difference be made up by the government; and that attention be directed to the amounts charged by the company to "depreciation."

A. R. Tippett.

Ministers Enter Politics

Support New Connecticut Organization For Progressive Political Action

New Haven, Conn., Nov. 2.—The newly organized Connecticut Citizens Political Action Committee is at the moment perfecting its organization and preparing for participation in the approaching congressional elections. This committee, which was set up this fall, includes several churchmen. Besides Liston Pope of the Yale divinity faculty, who was elected chairman, there are Charles X. Hutchinson, a Methodist minister who is also in the state legislature, Profs. Albert C. Outler and Millar Burrows of Yale Divinity School, Joseph R. Swain, Kenneth W. Underwood and Willard Uphaus. The executive state council includes Mary Beard, Van Wyck Brooks, Howard Brubaker, John R. Tunis, and Margaret Connors, who was defeated for Congress by only a slim margin by Clare Boothe Luce. It is the wish of the steering committee to keep the organization a broad coalition representing many progressive groups. At the present time the steering committee itself, which includes both Republicans and Democrats, has on it only three representatives of organized labor.

* * *

Legislature Turns Down Labor Demand

Organized labor in Connecticut is keeping its eye on the November meeting of the state legislative council, hoping that it will recommend to Governor Baldwin that he call a special session of the state legislature to deal with unemployment. About 80,000 people filed claims for unemployment compensation in August and September. Labor spokesmen declare there is an emergency, but the council says the situation is not grave enough to constitute an emergency. The council refused to call the special session after hearing Governor Baldwin declare that the accelerated public works program would be extensive enough to answer labor's demand in the immediate postwar period. But organized labor here wants a special session of the legislature for other reasons. It wants unemployment compensation benefits revised upward. It also wants a fair employment practices law enacted. Such a bill passed in the state senate last year but was defeated in the house.

* * *

And So Forth

The fall term of the Yale Divinity School is under way with a total enrollment of 275, including 52 new students. Naval chaplain trainees number 40. Sixteen students are doing graduate work for either the Ph.D. degree or the degree of Master of Sacred Theology.

E. Ralph Wiborg.

The Church Roll

Paul G. Macy, secretary for education and promotion of the American committee for the World Council of Churches, has been appointed director of the midwest regional office which the committee has opened in Chicago. He will serve also as director of ecumenical education of the International Council of Religious Education and will have his office at headquarters of that organization.

Elwood G. Tewksbury, educator, missionary and religious leader in China for more than 50 years, died in Philadelphia Nov. 5. Dr. Tewksbury was one of the first 100 missionary volunteers of the Student Volunteer Movement. He had served as secretary of the Laymen's Missionary Movement and as national secretary of the China Sunday School Union.

Beverly M. Boyd, director of the department of Christian social relations of the Federal Council of Churches and former editor of the *Southern Churchman*, has been appointed secretary of the council's new commission on the church's ministry to returning service men and women. Roy A. Burkhart, pastor of First Community Church, Columbus, Ohio, is chairman of the commission.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

The Great John L. (UA) Barbara Britton, Linda Darnell, Greg McClure. *Drama* tracing career of prize fighter through success, lusty reign as public hero, defeat, degradation by drink, eventual reform, advocacy of temperance. This is the film in which bourbon interests persuaded producers not to mention their product after first campaigning to get such mention included. It still makes its points, but not too clearly, and suggests that it's all in how you go at this business of drinking. *Leisurely, convincing biography.* M, Y

The House I Live in (RKO) *Short.* Frank Sinatra sings, then delivers oration to small boys caught heckling schoolmate because of his "religion." A *worthy attempt* which, being undramatic in form, is not too successful in results. M, Y, C

Junior Miss (Fox) Peggy Ann Garner, Barbara Whiting. *Comedy.* Havoc wrought in family by imaginings of 13-year-old daughter results in *thin but frequently humorous plot*, which, however, is marred by extensive casual family drinking, presented as highly acceptable practice. M, Y

The Spanish Main (RKO) *Melodrama.* Pirates, bloody swordplay, duels, a bishop, a captive highborn lady, a cruel governor—they're all here in a highly technicolored, extravagant setting. A confused plot, *incredible, swashbuckling and silly*, with overtones of sex and sadism. M

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